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AN

# ARAMAIC METHOD

A CLASSBOOK FOR THE STUDY OF

## THE ELEMENTS OF ARAMAIC

FROM BIBLE AND TARGUMS

BY

CHARLES RUFUS BROWN.

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PART II. ELEMENTS OF GRAMMAR

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CHICAGO:

AMERICAN PUBLICATION SOCIETY OF HEBREW,  
MORGAN PARK.

1886.

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## PREFACE TO PART II.

In Aramaic, there is great need of a *Manual* which shall distinguish the various dialects from each other and from their Hebrew sister. The present issue is an attempt to open the way toward statement of the facts connected with *one* great branch of this tongue, and the different dialects are here treated *comparatively*. At the same time, the purest type of Aramaic, as it appears in *Onkelos*, has served as the model, only Biblical variations being *emphasized*, those in the other Targums not belonging to an elementary stage of the study, and, indeed, not being before us in as satisfactory form as could be wished. Comparison by the *student* is facilitated by the fact that only principles common to all the dialects, or appearing in *Onkelos*, are given in usual type, while all exceptional usage is described in special type. In following this method, it has occasionally been necessary to use ordinary for the *accented* letters ê, ē, ă, š, etc., but this has not been done where there was danger of ambiguity.

For the convenience of those who have used Harper's text-books, the analysis, and some of the language even, has been carried over from the *Elements of Hebrew* (cited as H.) of that author. In the citation of examples, the reprint of Edition Sabioneta of *Onkelos*, published, in 1884, by Berliner, has been used as a basis, the other Targums being very rarely quoted and the Bible not always, *unless it exhibits in the principles discussed a different usage*. For completeness, a subsequent section has sometimes been anticipated; as, e. g., where a few *passives* of 'Aph'el are introduced under *strong* formations, though they belong to weak verbs. Forms from such verbs have, likewise, been cited freely to illustrate the main principles, where these principles are independent of the weakness in the same. Occasionally a form not actually found in the literature has been printed in the Tabular Views, but the fact is everywhere indicated by smaller type.

As the *Paradigms* are intended only to aid the memory by handy reference, it has not been deemed necessary there to distinguish dialectical peculiarities, or to state that some forms not found in the literature have been developed by analogy of the rest.

In the following brief outline, the writer is indebted especially to Drs. Berliner, Kautzsch and Levy, in their recently published works, and to Dr. Burnham, in addition to such aid, for the *translation* of Genesis I. given in the Appendix and for many useful suggestions. The author cannot refrain from expressing his gratification that, for rejection of the term "Chaldee" from the title page of his *Method*, he can now refer to the distinguished authority of Professor Kautzsch.

No apology is needed for the issue of this brief grammar. The number of students using the *Reading-Book*, even without this part, has exceeded the author's most sanguine expectations. This fact, however, has forced him to write grammatical notes which have been necessarily prepared in great haste, and an apology *is* needed for their grave imperfections. It can be regretted by no one more than by the writer that an exhaustive examination of the latest edition of Onkelos has not been possible to him. Serious question arose, whether these notes should be printed at all, until such an examination had been made, but the necessity for something of the sort seemed imperative.

In these circumstances, the notes are committed, with all their imperfections, to the friends of Šemitic learning.

C. R. B.

Newton Theological Institution,  
March 1, 1886.

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## ERRATA.

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Pages 12-23, under *all* Perfect stems *insert* a 3 f. and a 1 c. with stem-vowel retained, as in the other persons.

Page 19, second and third lines from end, *for* **מֵאוֹרֶע**, 'א' *read* **מְהוֹרֶע**, 'ה'.

“ 36, third line, end, *insert* ך.

“ 46, fourth line from end, *for* 100. 3. *b.*, *read* 100. 1. *b.*

“ 53, last line, supply vowels in **יֶסֶף**, **עֵלֶל**.

“ 58, sixth line, *for* 5:13 *read* 5:3, 13.

“ 58, eleventh line, *for instance of* *read form with*.

“ 71, third line, *for* **שִׁינִי** *read* **שִׁינִי**.

“ 78, last line, *for* From (**אֵת**) *read* **כִּי** from (**אֵת**).

“ 79, third line from end, *insert* **עֲגִינִן** (Dan. 3:24).

“ 81, 82, section heading, *for* § 125, *read* § 131.

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PARADIGMS.

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## Paradigm A.

## THE PERSONAL PRONOUN.

Personal Nominative.		Personal Genitive or Suffix of Nouns.	
		With Nouns Singular.	With Nouns Plural.
<b>Singular.</b>		<b>Singular Suffixes.</b>	<b>Singular Suffixes.</b>
1 c. אָנָא, (אָנָה) <i>I</i>		1 c. יְ, <i>my</i>	1 c. יְ, <i>my</i>
2 c. אַתָּה, אַתָּה, (אַתָּה) <i>thou</i>		2 m. יְ, } 2 f. יְ, יְ } <i>thy</i>	2 m. יְ, יְ, } 2 f. יְ, יְ, יְ } <i>thy</i>
3 m. אִיהוּ, הוּא, אֲנָהּ, הוּ <i>he</i>		3 m. הַ, יְ, <i>his</i>	3 m. וִי, אִיהִי, <i>his</i>
Prov. 25: 20, like the Syr.)			
3 f. אִיהִיא, הִיא, אִיהִי <i>she</i>		3 f. הַ, (in bibl. A. הַ) <i>her</i>	3 f. הַ, (יְ, הַ) Dan. 7:7, 19.) <i>her</i>
<b>Plural.</b>		<b>Plural Suffixes.</b>	<b>Plural Suffixes.</b>
1 c. אֲנַחְנָא, נַחְנָא, (אֲנִי) <i>we</i>		1 c. נָא, <i>our</i>	1 c. נָא, נָא, (נִי) <i>our</i>
2 m. אַתְּתִין, אַתְּתִין } 2 f. אַתְּתִין, אַתְּתִין } <i>ye</i>		2 m. כּוּם, כּוּן } 2 f. כּוּן } <i>your</i>	2 m. יְכוּן, } 2 f. יְכוּן } <i>your</i>
3 m. (הֵנוּ), אֲנִין } הֵמוּ, הֵמוּ } <i>they</i>		3 m. הֵוּן, (הֵוּם) } 3 f. הֵוּן, הֵוּן } <i>their</i>	3 m. יְהֵוּן, } 3 f. יְהֵוּן } <i>their</i>

## THE DEMONSTRATIVE PRONOUN.

Sing. m. דִּין, (דִּין), דִּין, (דִּיכִי), דִּין	} <i>this, that</i>
f. דִּין, דִּין	
e. דִּין, (דִּינָה), דִּינָא, דִּינָא	
Plur. e. אֵלֵךְ, אֵלֵךְ, אֵלֵךְ, אֵלֵךְ	<i>these, those. With (א)הֵ, this very, these very.</i>



# The Pronoun.

## THE PERSONAL PRONOUN.

### Personal Accusative or Suffix of Verbs.

By itself.	With Nun Demonstrative.
<b>Singular.</b>	
1 c. $\text{נִי}^{\text{נ}}$ , ( $\text{נִי}$ )	<i>me</i>
2 m. $\text{ךָ}^{\text{ך}}$ , $\text{ךָ}^{\text{ך}}$	<i>thee</i>
2 f. $\text{כִּי}^{\text{כ}}$ , $\text{כִּי}^{\text{כ}}$ , $\text{כִּי}^{\text{כ}}$	
3 m. $\text{הּ}^{\text{ה}}$ , $\text{הּ}^{\text{ה}}$ , ( $\text{הּ}^{\text{ה}}$ , $\text{הּ}^{\text{ה}}$ )	<i>him</i>
3 f. $\text{הָ}^{\text{ה}}$ , ( $\text{הָ}^{\text{ה}}$ ), $\text{הָ}^{\text{ה}}$	<i>her</i>
<b>Plural.</b>	
1 c. $\text{נָא}^{\text{נ}}$ , $\text{נָא}^{\text{נ}}$ , ( $\text{נָא}^{\text{נ}}$ , $\text{נָא}^{\text{נ}}$ )	<i>us</i>
2 m. $\text{כוּן}^{\text{כ}}$	<i>you</i>
2 f. $\text{כֵּן}^{\text{כ}}$	
3 m. $\text{נֹון}^{\text{נ}}$ , $\text{נֹון}^{\text{נ}}$	<i>them</i>
3 f. $\text{נִין}^{\text{נ}}$ , $\text{נִין}^{\text{נ}}$ , $\text{נִין}^{\text{נ}}$	

נ is inserted as in Hebrew

between Verb and Suffix, e. g.,

$\text{יְחִינֶה}$ , Dan. II., 11.

$\text{יְבַהֲלֵנִי}$ , Dan. IV., 2.

$\text{יְתַנֶּה}$ , Dan. IV., 14.

$\text{יְבָרַכְנָךְ}$ , Ruth II., 4.

### The Relative Pronoun.

$\text{דִּי}^{\text{ד}}$ , ( $\text{דִּי}^{\text{ד}}$ ) *who, which*.

### The Interrogative Pronoun.

$\text{מֵן}^{\text{מ}}$  *who?* ( $\text{מֵנו}$ )

$\text{מָא}^{\text{מ}}$  *what?* ( $\text{מָה}$ )

m.  $\text{אִידִין}^{\text{א}}$  } *who*

f.  $\text{אִידָא}^{\text{א}}$ , ( $\text{הִידָא}$ ,  $\text{הִידָא}$ ) } *indeed?*

## Paradigm B.

		Peal. <i>act.</i>	Ithpeel.	Pael.
Perf.	3 m.	קִטַּל	אֲתִקְטַל or טַל	קִטַּל
	3 f.	הִטַּלְתְּ	אֲתִקְטַלְתְּ, (ק)	קִטַּלְתְּ
	2 m.	קִטַּלְתָּ or תֵּא	אֲתִקְטַלְתָּ	קִטַּלְתָּ or תֵּא
	2 f.	קִטַּלְתְּ	אֲתִקְטַלְתְּ	קִטַּלְתְּ
	1 e.	קִטַּלְתָּ	אֲתִקְטַלְתָּ, (ק)	קִטַּלְתָּ
Pl.	3 m.	קִטְּלוּ	אֲתִקְטְלוּ	קִטְּלוּ
	3 f.	קִטְּלֹא	אֲתִקְטְלֹא	קִטְּלֹא
	2 m.	קִטְּלֹתוֹן	אֲתִקְטְלֹתוֹן	קִטְּלֹתוֹן
	2 f.	קִטְּלֹתְנָא	אֲתִקְטְלֹתְנָא	קִטְּלֹתְנָא
	1 e.	קִטְּלֹנָא	אֲתִקְטְלֹנָא	קִטְּלֹנָא
Inf.		מִקְטַל	אֲתִקְטַל	קִטְּלֹא
Imp.	2 m.	קִטַּל	אֲתִקְטַל	קִטַּל
	2 f.	קִטְּלִי	אֲתִקְטְלִי	קִטְּלִי
Pl.	2 m.	קִטְּלוּ	אֲתִקְטְלוּ	קִטְּלוּ
	2 f.	קִטְּלֹנָא	אֲתִקְטְלֹנָא	קִטְּלֹנָא
*Impf.	3 m.	יִקְטַל or טוֹל	יִתְקַטַּל	יִקְטַל
	2 f.	תִּתְקַטְּלִין	תִּתְקַטְּלִין	תִּתְקַטְּלִין
	1 e.	אִקְטַל	אִתְקַטַּל	אִקְטַל
Pl.	3 m.	יִקְטְלוּ	יִתְקַטְּלוּ	יִקְטְלוּ
	3 f.	יִקְטְלֹן	יִתְקַטְּלֹן	יִקְטְלֹן
Act. Part. m.		קִטַּל		מִקְטַל
	f.	קִטְּלֹא		מִקְטְלֹא
Pass. Part. m.		קִטְּלִי	מִתְקַטַּל	מִהִטַּל
	f.	קִטְּלֹא	מִתְקַטְּלֹא	מִקְטְלֹא

\*The Persons omitted in the Impf. differ from those given as in Hebrew.

## The Strong Verb.

Ithpaal.	Aphel.	Peil.	Peal Intransitive.
אַתְּקַטֵּל אַתְּקַטֵּלְתָּ אַתְּקַטֵּלְתָּ אַתְּקַטֵּלְתָּ אַתְּקַטֵּלְתָּ אַתְּקַטֵּלוּ אַתְּקַטֵּלְא אַתְּקַטֵּלְתּוּ אַתְּקַטֵּלְתּוּ אַתְּקַטֵּלְנָא	אַקְטֵל אַקְטֵלְתָּ אַקְטֵלְתָּ or תָּא אַקְטֵלְתָּ אַקְטֵלְתָּ אַקְטֵלוּ אַקְטֵלְא אַקְטֵלְתּוּ אַקְטֵלְתּוּ אַקְטֵלְנָא	קְטִיל קְטִילְתָּ (תְּקַלְתָּא) _____ _____ קְטִילוּ קְטִילְא _____ _____ _____	תְּקַף, תְּקַף תְּקַפְתָּ תְּקַפְתָּ, תָּא תְּקַפְתָּ תְּקַפְתָּ תְּקַפּוּ etc.
אַתְּקַטֵּלְא	אַקְטֵלְא		מְתַקַּף
אַתְּקַטֵּל אַתְּקַטֵּלְי אַתְּקַטֵּלוּ אַתְּקַטֵּלְנָא	אַקְטֵל אַקְטֵלְי אַקְטֵלוּ אַקְטֵלְנָא		לְבִישׁ etc.
יְתַקְטֵל תְּתַקְטֵלְיָן אַתְּקַטֵּל יְתַקְטֵלוּ יְתַקְטֵלוּ	יְהַטֵּל תְּתַקְטֵלְיָן אַקְטֵל (אַהַקְטֵל) יְקַטֵּלוּ יְקַטֵּלוּ		יְלִבֵּשׁ etc.
		Peal Part.*as Present.	
	מְהַטֵּל מְהַטֵּלְא	2 m. קְטֵלְתָּ 2 f. קְטֵלְתִּי	קְטֵלְתּוּ קְטֵלְתּוּ
מְתַקְטֵל מְתַקְטֵלְא	מְקַטֵּל מְקַטֵּלְא	1 m. קְטֵלְנָא 1 f. קְטֵלְנָא	קְטֵלְיָן קְטֵלְיָן

\* Passive similarly.

## Paradigm C. Strong

Suffixes.	Sing.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Prf. 3 m.	קְטַלְנִי	קְטַלְךָ	קְטַלְךָ	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
3 f.	קְטַלְתִּי	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ
2 m.	קְטַלְתִּי	etc. Same as 3 f. except that it does not take suffixes				
2 f.	קְטַלְתִּי	_____	_____	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּי
1 c.	_____	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ
Pl. 3 m.	קְטַלְנִי	קְטַלְךָ	קְטַלְךָ	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
2 m.	קְטַלְתִּי	_____	_____	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּי
1 c.	_____	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ
Inf.	מְקַטְלִי	מְקַטְלְךָ	מְקַטְלְךָ	מְקַטְלְהָ	מְקַטְלְהָ	מְקַטְלְהָ
Inf. with { epenth. }	מְקַטְלִי	מְקַטְלְךָ	מְקַטְלְךָ	מְקַטְלְהָ	מְקַטְלְהָ	מְקַטְלְהָ
Impf. 3 m.	_____	_____	יְקַטְלְךָ	יְקַטְלְהָ	_____	_____
3 m. with { epenth. }	יְקַטְלְנִי	יְקַטְלְךָ	יְקַטְלְךָ	יְקַטְלְהָ	יְקַטְלְהָ	יְקַטְלְהָ
Pl. 3 m.	יְקַטְלְנִי	יְקַטְלְךָ	יְקַטְלְךָ	יְקַטְלְהָ	יְקַטְלְהָ	יְקַטְלְהָ
Imp. 2 m.	קְטַלְנִי	_____	_____	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
2 m. with { epenth. }	קְטַלְנִי	_____	_____	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
2 f.	קְטַלְתִּי	_____	_____	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּי
Pl. 2 m.	קְטַלְנִי	_____	_____	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
2 f.	קְטַלְתִּי	_____	_____	קְטַלְתִּי	קְטַלְתִּי	קְטַלְתִּי
Pa. Perf.	קְטַלְנִי	קְטַלְךָ	קְטַלְךָ	קְטַלְהָ	קְטַלְהָ	קְטַלְהָ
Inf.	קְטַלְתִּי	קְטַלְתְּךָ	קְטַלְתְּךָ	קְטַלְתְּהָ	קְטַלְתְּהָ	קְטַלְתְּהָ

## Verb with Suffixes.

Plur.	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
	קטלנא	קטלכון	קטלכן	קטלנון	קטלנן
	קטלתנא	קטלתכון	קטלתכן	קטלתנון	קטלתנן
of the second person.					
	קטלתנינא			קטלתנינון	קטלתנינן
		קטלתכון	קטלתכן	קטלתנון	קטלתנן
	קטלונא נן	קטלונכון	קטלונכן	קטלונון	קטלונן
	קטלתונא ננא			קטלתונון	קטלתונן
		קטלנכון	קטלנכן	קטלננון	קטלננן
	מקטלנא	מקטלכון	מקטלכן	מקטלנון	מקטלנן
	מקטלננא	מקטלנכון	מקטלנכן	מקטלננון	מקטלננן
	יקטלננא	יקטלנכון	יקטלנכן	יקטלנון	יקטלנן
	יקטלוננא	יקטלונכון	יקטלונכן	יקטלונון	יקטלונן
	קטלנא			קטלנון	קטלנן
	קטלינא			קטלינון	קטלינן
	קטלונא			קטלונון	קטלונן
	קטלננא			קטלננון	קטלננן
	קטלנא	קטלכון	קטלכן	קטלנון	קטלנן
	קטלותנא	קטלותכון	קטלותכן	קטלותנון	קטלותנן

## Paradigm D. Verbs Pe Nun.

		Peal.	Aphel.	Ittaphal.
Perf.	3 m.	נִפֵּק	אִפֵּק, אִנֵּק	אִתֵּק
	3 f.	נִפְּקַת (נִפְּלַת)	אִפְּקַת	אִתְּפְּקַת
	2 m.	נִפְּקַת or תֵּא	אִפְּקַת	אִתְּפְּקַת
	2 f.	נִפְּקַת	אִפְּקַת	אִתְּפְּקַת
	1 c.	נִפְּקַת	אִפְּקַת	אִתְּפְּקַת
Pl.	3 m.	נִפְּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	3 f.	נִפְּקֵא	אִפְּקֵא	אִתְּפְּקֵא
	2 m.	נִפְּקִיתוּ	אִפְּקִיתוּ	אִתְּפְּקִיתוּ
	2 f.	נִפְּקִיתוּ	אִפְּקִיתוּ	אִתְּפְּקִיתוּ
	1 c.	נִפְּקִנָּא	אִפְּקִנָּא	אִתְּפְּקִנָּא
Inf.		מִפְּקִי (מִנֵּתִי)	אִפְּקֵא	אִתְּפְּקֵא
Imp.	2 m.	פִּקִּי, פִּקִּי (שֵׂא)	אִפֵּק	אִתֵּק
	2 f.	פִּקִּי	אִפְּקִי	אִתְּפְּקִי
Pl.	2 m.	פִּקוּ	אִפְּקוּ	אִתְּפְּקוּ
	2 f.	פִּקִּנָּא	אִפְּקִנָּא	אִתְּפְּקִנָּא
Impf.	3 m.	יִפֵּק, יִפֵּק, יִפּוֹק	יִפֵּק	יִתֵּק
	2 f.	תִּפְּקִין	תִּפְּקִין	תִּתְּפְּקִין
	1 c.	אִפֵּק, (אִתִּין)	אִפֵּק	אִתֵּק
Pl.	3 m.	יִפְּקִין, (יִנְתְּנִין)	יִפְּקִין	יִתְּפְּקִין
	3 f.	יִפְּקִין	יִפְּקִין	יִתְּפְּקִין
Act. Part.	m.	נִפֵּק	מִפֵּק	
	f.	נִפְּקֵא	מִפְּקֵא	
Pass. Part.	m.	נִפִּיק	מִפֵּק	מִתֵּק
	f.	נִפְּקֵא	מִפְּקֵא	מִתְּפְּקֵא

## Paradigm E. Verbs Ayin Doubled.

		Peal.	Aphel.	Ittaphal. <sup>Passive</sup> pp 52
Perf.	3 m.	דַּק	אַדַּק (אַעִיל)	אַתַּדַּק
	3 f.	דַּקַּת	אַדַּקַּת	אַתַּדַּקַּת
	2 m.	דַּקְתָּ	אַדַּקְתָּ	אַתַּדַּקְתָּ
	2 f.	דַּקְתְּ	אַדַּקְתְּ	אַתַּדַּקְתְּ
	1 c.	דַּקַּת	אַדַּקַּת	אַתַּדַּקַּת
Pl.	3 m.	דַּקּוּ, דַּקּוּ	אַדַּקּוּ	אַתַּדַּקּוּ
	3 f.	דַּקָּא	אַדַּקָּא	אַתַּדַּקָּא
	2 m.	דַּקְתּוּן	אַדַּקְתּוּן	אַתַּדַּקְתּוּן
	2 f.	דַּקְתּוּן	אַדַּקְתּוּן	אַתַּדַּקְתּוּן
	1 c.	דַּקְנָא	אַדַּקְנָא	אַתַּדַּקְנָא
Inf.		מְדַק (הַעֲלֵה)	אַדַּקָּא (הַעֲלֵה)	אַתַּדַּקָּא
Imp.	2 m.	דַּק	אַדַּק (הַעֲלֵה, הַנְּעֵל)	אַתַּדַּק
	2 f.	דַּקִּי	אַדַּקִּי	אַתַּדַּקִּי
Pl.	2 m.	דַּקּוּ	אַדַּקּוּ	אַתַּדַּקּוּ
	2 f.	דַּקְנָא	אַדַּקְנָא	אַתַּדַּקְנָא
Impf.	3 m.	יַדַּק (יַעֲזֹל, יַעֲזֹל)	יַדַּק	יַתַּדַּק
	2 f.	תַּדַּקִּין	תַּדַּקִּין	תַּתַּדַּקִּין
	1 c.	אַדַּק	אַדַּק	אַתַּדַּק
Pl.	3 m.	יַדַּקּוּן	יַדַּקּוּן	יַתַּדַּקּוּן
	3 f.	יַדַּקּוּן	יַדַּקּוּן	יַתַּדַּקּוּן
Act. Part.	m.	דַּקַּק	מְדַק, מְהַדַּק	
	f.	דַּקְקָא	מְדַקָּא	
Pass. Part.	m.	דַּקִּיק	מְדַק	מְתַדַּק
	f.	דַּקִּיקָא	מְדַקָּא	מְתַדַּקָּא

## Paradigm F. Guttural Verbs.

	Pe Gut.	Ayin Gut.		Lamedh Gut.
	Peal.	Peal.	Pael.	Peal.
Perf. 3 m.	עֲבַד	שְׁאַל, שִׁיל	קִרַּב (בָּרַךְ)	שָׁכַח
3 f.	עֲבַדְתָּ	יְהַבֵּת	etc.	שָׁכַחְתָּ
2 m.	עֲבַדְתָּ			etc.
1 c.	עֲבַדְתָּ	יְהַבִּית		
	etc.	etc.		
Inf.	מַעְבֵּד, מְהַרֵּר	מִבְחֵן	קִרְבָּא	
Imp. 2 m.	עֲבֵד, עֲבִיד	בְּחֵן, בָּחֹן		שָׁכַח
2 f.	עֲבִידִי	etc.		שָׁכַחִי
Pl. 2 m.	עֲבִידוֹ			etc.
	etc.			
Impf. 3 m. {	יַעְבֵּד יַעְבֵּד יַחְזֹר יַעְרֵק	יִבְחֵן etc.		יִשְׁכַּח, יִשְׁלַח etc.
	etc.			
Act. Part.	עֲבֵד	בָּחֵן	מְקַרֵּב	שֹׁכֵחַ
Pass. Part.	עֲבִיד	בָּחִין		שֹׁכִיחַ



**Par. C. Verbs Pe Aleph and Pe Yodh.**

	Peal.		Peal.		Peal.
Perf. 3 m.	אִמַּר		יִלַּד		יִטַּב
3 f.	אִמְרַת, אִמְרַת				
1 c.	אִמְרַת, אִמְרַת				
Inf.	מֵאמַר, מֵימַר מִיתַא		מִילַד, מִדַּע		
Imp.	אִמַּר, אִזַּל, אִזַּל אִתּוּ		לַד, דַּע		
Impf. 3 m.	יֵאמַר, יִיתִי		יִילַד, יִדַּע, יִנַּדַּע		יִיטַב
Act. Part.	אִמַּר etc.		יִדַּע etc.		etc.

	Aphel.		Aphel.		Aphel.
Perf. 3 m.	אִבַּר, אִיתִי אִימַן		אִוְלִיד, אִוְדַע		אִיטַיב
Inf.	אִבְרַא, אִיתִיא		אִוְדַעַא, אִוְדַעוּת		אִיטַבַּא
Impf. 3 m.	יִבַּר, יִהוּבַר		יִוְלִיד, יִוְדַע, יִאֲוְדַע		יִיטַיב
Act. Part.	מִיתִי etc.		מִוְדַע, מִאֲוְדַע etc.		etc.

## Paradigm H.

	Peal.	Ithpeel.	Aphel.
Perf. 3 m.	קִם	אַתְקִם, אֲתִקִּים	אַקִּים, (א, ה, ו) אֻקִּים
3 f.	קִמַּת	אַתְקַמַּת	אַקִּימַת (ק)
2 m.	קִמַּתְתָּ	אַתְקַמַּתְתָּ	אַקִּימַתְתָּ
2 f.	קִמַּתְתִּי	אַתְקַמַּתְתִּי	אַקִּימַתְתִּי
1 c.	קִמַּתְתָּ or קִמַּתְתִּי	אַתְקַמַּתְתָּ	אַקִּימַתְתָּ (ק)
Pl. 3 m.	קִמוּ	אַתְקִמוּ	אַקִּימוּ
3 f.	קִמָּא	אַתְקִמָּא	אַקִּימָא
2 m.	קִמַּתּוֹן	אַתְקַמַּתּוֹן	אַקִּימַתּוֹן
2 f.	קִמַּתִּין	אַתְקַמַּתִּין	אַקִּימַתִּין
1 c.	קִמַּנָא	אַתְקַמַּנָא	אַקִּימַנָא
Inf.	מִקֵּם, מִקְּם, מִקּוּם	אַתְקַמָּא	אַקַּמָּא
Imp. 2 m.	קוּם	אַתְקִם	אַקִּים
2 f.	קוּמִי	אַתְקִמִי	אַקִּימִי
Pl. 2 m.	קוּמוּ	אַתְקִמוּ	אַקִּימוּ
2 f.	קוּמָא	אַתְקַמַּנָא	אַקַּמַּנָא
Impf. 3 m.	יְקוּם, יִי, יִי	יְתַקֵּם	יְקִים
2 f.	יְתַקוּמִין	יְתַתְקִמִין	יְתַקִּימִין
1 c.	אַקוּם	אַתְקִם	אַקִּים
Pl. 3 m.	יְקוּמוֹן	יְתַקִּמוֹן	יְקִימוֹן
3 f.	יְקוּמִין	יְתַקִּמִין	יְקִימִין
Act. Part. m.	קִיאֵם, קִים		מִקֵּם
f.	קִימָא		מִקִּימָא
Pass. Part. m.	קִים	מִתְקִם	מִקֵּם
f.	קִימָא	מִתְקַמָּא	מִקַּמָּא

## Verbs Ayin Vav.

Ittaphal.	Polel.	Ithpolal.	Peil.
אַתְּקִם אַתְּקַמַּת אַתְּקַמַּת אַתְּקַמַּת אַתְּקַמַּת אַתְּקִמוּ אַתְּקַמֵּא אַתְּקַמְתּוּן אַתְּקַמְתּוּן אַתְּקַמְנָא	קֻמַּם קֻמַּמַת קֻמַּמַת קֻמַּמַת קֻמַּמַת קֻמְמוּ קֻמְמֵא קֻמַּמְתּוּן קֻמַּמְתּוּן קֻמַּמְנָא	אַתְּקֻמַּם אַתְּקֻמַּמַת אַתְּקֻמַּמַת אַתְּקֻמַּמַת אַתְּקֻמַּמַת אַתְּקֻמְמוּ אַתְּקֻמְמֵא אַתְּקֻמַּמְתּוּן אַתְּקֻמַּמְתּוּן אַתְּקֻמַּמְנָא	סִיב סִיבַת. שְׂמַת סִיבִית etc.
אַתְּקַמֵּא	קֻמְמֵא	אַתְּקֻמְמֵא	
אַתְּקִם אַתְּקִמִי אַתְּקִמוּ אַתְּקַמְנָא	קֻמַּם קֻמַּמִי קֻמְמוּ קֻמַּמְנָא	אַתְּקֻמַּם אַתְּקֻמַּמִי אַתְּקֻמְמוּ אַתְּקֻמַּמְנָא	שִׁים שִׁמִי etc.
יְתִקֵּם תְּתִקְמִין אַתְּקִם יְתִהְמוּן יְתִקְמוּן	יְקֻמַּם תְּקֻמַּמִין אַקֻמַּם יְקֻמַּמוּן יְקֻמַּמְנוּ	יְתִקֻמַּם תְּתִקֻמַּמִין אַתְּקֻמַּם יְתִקֻמַּמוּן יְתִקֻמַּמְנוּ	יִזִּיב etc.
	מְקֻמַּם מְקֻמַּמֵּא		
מְתִקֵּם מְתִקְמֵא	מְקֻמַּם מְקֻמַּמֵּא	מְתִקֻמַּם מְתִקֻמַּמֵּא	

# Paradigm I.

		Pass.	Ithpeel.	Pael.
Perf.	3 m.	גִּלָּא	אַרְגִּיל	גִּלִּי
	3 f.	גִּלָּת כִּטְתַּת כִּלְאֵת	אַרְגִּילִית - יֵאֵת	גִּלִּית - יֵאֵת
	2 m.	גִּלִּית - יֵת	אַרְגִּילִית	גִּלִּית
	2 f.	גִּלִּית - יֵת	אַרְגִּילִית	גִּלִּית
	1 c.	גִּלִּית - יֵת	אַרְגִּילִית	גִּלִּית - יֵת
Pl.	3 m.	גִּלּוּ	אַרְגִּילוּ or יֵאֵאוּ	גִּלּוּ - יֵאֵאוּ
	3 f.	גִּלְאָה	אַרְגִּלְיָא	גִּלְיָא
	2 m.	גִּלְרֵתֵּן	אַרְגִּלְרֵתֵּן	גִּלְרֵתֵּן (ל)
	2 f.	גִּלְרֵתֵּן	אַרְגִּלְרֵתֵּן	גִּלְרֵתֵּן (ל)
	1 c.	גִּלְעָא	אַרְגִּלְעָא	גִּלְעָא (ל)
Inf.		כִּנְלָא - כֵּ - יֵאֵ	אַרְגִּלְאָה	גִּלְאָה
Imp.	2 m.	גִּלִּי - כֵּ - יֵאֵ	אַרְגִּיל - כֵּ	גִּלִּי - כֵּ (כִּנְ)
	2 f.	גִּלָּא - יֵאֵ	אַרְגִּילָא	גִּלְאָ
Pl.	2 m.	גִּלּוּ	אַרְגִּילוּ	גִּלּוּ
	2 f.	גִּלְעָא - יֵאֵ	אַרְגִּלְעָא	גִּלְעָא
Impf.	3 m.	יִגְלָא - יֵאֵ	יִרְגִּלָּא - יֵאֵ	יִגְלָא - יֵאֵ
	2 f.	יִגְלִין	יִרְגִּלִּין	יִגְלִין
	1 c.	יִגְלָא	יִרְגִּלָּא	יִגְלָא
Pl.	3 m.	יִגְלֵתֵּן	יִרְגִּלֵּתֵּן	יִגְלֵתֵּן
	3 f.	יִגְלֵתֵּן	יִרְגִּלֵּתֵּן	יִגְלֵתֵּן
Act. Part.	m.	יִגְלָא - יֵאֵ		יִגְלָא - יֵאֵ
	f.	יִגְלִיא		יִגְלִיא
Pass. Part.	m.	יִגְלָא - יֵאֵ	יִרְגִּלָּא - יֵאֵ	יִגְלִי
	f.	יִגְלִיא	יִרְגִּלִּיא	יִגְלִיא

## Verbs Lamedh Aleph.

Ithpaal.	Aphel.	Ittaphal.
אֲתַגְלִי י	אֲגִלִּי י	אֲתַגְלִי א
אֲתַגְלִית	אֲגִלִּית	אֲתַגְלִית יֵאת
אֲתַגְלִית	אֲגִלִּית יֵת	אֲתַגְלִית
אֲתַגְלִית	אֲגִלִּית	אֲתַגְלִית
אֲתַגְלִית	אֲגִלִּית יֵתִי	אֲתַגְלִית
אֲתַגְלִיו יֵאוּ	אֲגִלִּיו יֵאוּ	אֲתַגְלִיו
אֲתַגְלִיֵּא	אֲגִלִּיֵּא	אֲתַגְלִיֵּא
אֲתַגְלִיתוֹן	אֲגִלִּיתוֹן	אֲתַגְלִיתוֹן
אֲתַגְלִיתֵן	אֲגִלִּיתֵן	אֲתַגְלִיתֵן
אֲתַגְלִינֵא	אֲגִלִּינֵא	אֲתַגְלִינֵא
אֲתַגְלֵא	אֲגִלֵּא	אֲתַגְלֵא
אֲתַגְלִי א	אֲגִלִּי א	אֲתַגְלִי א
אֲתַגְלֵא	אֲגִלֵּא	אֲתַגְלֵא
אֲתַגְלוּ	אֲגִלוּ	אֲתַגְלוּ
אֲתַגְלֵנֵא	אֲגִלֵּנֵא	אֲתַגְלֵנֵא
יִתַּגְלֵא י	יִגְלֵא י (יִהְגֵּלֵא)	יִתַּגְלֵא י
תִּתַּגְלִין	תִּגְלִין	תִּתַּגְלִין
אֲתַגְלֵא	אֲגִלֵּא	אֲתַגְלֵא
יִתַּגְלוֹן	יִגְלוֹן	יִתַּגְלוֹן
יִתַּגְלִין	יִגְלִין	יִתַּגְלִין
	מִגְלֵא י (מִהְגֵּלֵא)	
	מִגְלֵא	
מִתַּגְלֵא	מִגְלֵא	מִתַּגְלֵא
מִתַּגְלֵיֵּא	מִגְלֵיֵּא	מִתַּגְלֵיֵּא

**Par. J. Nouns with Pronominal Suffixes.**

Masculine Noun. עֵדָן time.		Feminine Noun. חַיָּתָא animal.	
Singular.	Plural.	Singular.	Plural.
Abs. st. עֵדָן (time)	עֵדָנִין (times)	חַיָּתָא (animal)	חַיָּין (animals)
Const. st. עֵדָן (time-of)	עֵדָנִי (times-of)	חַיָּתָא (animal-of)	חַיָּתָא (animals-of)
Emph. st. עֵדָנָא (the time)	עֵדָנֵא (the times)	חַיָּתָא (the animal)	חַיָּתָא (the animals)
WITH SUFFIXES.*		WITH SUFFIXES.	
Suff. Sing. 1 com. עֵדָנִי	עֵדָנִי	חַיָּתִי	חַיָּתִי
2 masc. עֵדָנְךָ	עֵדָנְךָ	חַיָּתְךָ	חַיָּתְךָ
2 fem. עֵדָנְךָ	עֵדָנְךָ	חַיָּתְךָ	חַיָּתְךָ
3 masc. עֵדָנֶה	עֵדָנֶה	חַיָּתֶה	חַיָּתֶה
3 fem. עֵדָנֶה	עֵדָנֶה	חַיָּתֶה	חַיָּתֶה
Plur. 1 com. עֵדָנָא	עֵדָנָא	חַיָּתָא	חַיָּתָא
2 masc. עֵדָנְכוֹן	עֵדָנְכוֹן	חַיָּתְכוֹן	חַיָּתְכוֹן
2 fem. עֵדָנְכוֹן	עֵדָנְכוֹן	חַיָּתְכוֹן	חַיָּתְכוֹן
3 masc. עֵדָנְהוֹן	עֵדָנְהוֹן	חַיָּתְהוֹן	חַיָּתְהוֹן
3 fem. עֵדָנְהוֹן	עֵדָנְהוֹן	חַיָּתְהוֹן	חַיָּתְהוֹן

\* The forms with suffixes, my time, thy time, etc., are sometimes called *Possessive*.

**Par. K. Declension of Masculine Nouns.**

	I.		II.	
	a.	b.	a.	b.
Sing. Abs.	טור (mountain)	אילן (tree)	עלם (eternity)	כהן (priest)
Const.	טור	אילן, אילן	עלם	כהן
Emph.	טורא	אילנא	עלמא	כהנא
Suff. 3 s. m.	טורה	אילנה	עלמה	כהנה
Suff. 2 pl. m.	טורכון	אילנכון	עלמכון	כהנכון
Plur. Abs.	טורין	אילנין	עלמין	כהנין
Const.	טורי	אילני	עלמי	כהני
Emph.	טוריא	אילניא	עלמיא	כהניא
Suff. 3 s. m.	טורהי	אילנהי	עלמוהי	כהנהי
Suff. 2 pl. m.	טוריכון	אילניכון	עלמיכון	כהניכון

## II.

	c.	d.	e.
Sing. Abs.	גלא (revealing)	מגלי (made captive)	קדמי, קדמאי (first)
Const.	גלא	מגלי	קדמי
Emph.	גליא	מגליא	קדמאה, קדמאי
Suff. 3 s. m.	גליה	מגליה	קדמאה
Suff. 2 pl. m.	גליכון	מגליכון	קדמאכון
Plur. Abs.	גלין	מגלין	קדמאין
Const.	גלי	מגלי	קדמאי
Emph.	גליא	מגליא	קדמאי
Suff. 3 s. m.	גלוהי	מגלוהי	קדמאוהי
Suff. 2 pl. m.	גליכון	מגליכון	קדמאיכון

**Par. L. Declension of Masculine Nouns.**

## III.

	a.	b.	c.	d.	e.
Sing. Abs.	מֶלֶךְ (מֶלֶךְ) (king)	זִמְן (time)	הֶלֶם (dream)	עֵין (eye)	קֶדֶשׁ (sanctuary)
Const.	מֶלֶךְ (מֶלֶךְ)	זִמְן	הֶלֶם	עֵין	קֶדֶשׁ
Emph.	מֶלֶכָּא	זִמְנָא	הֶלְמָא	עֵינָא (עֵינָא)	קֶדְשָׁא or קֶדְשָׁא &c.
Suff. 3 s. m.	מֶלְכָּה	זִמְנָה	הֶלְמָה	עֵינָה (עֵינָה)	קֶדְשָׁה
Suff. 2 pl. m.	מֶלְכֻכּוֹן	זִמְנֻכּוֹן	הֶלְמֻכּוֹן	עֵינֻכּוֹן	קֶדְשֻׁכּוֹן
Plur. Abs.	מֶלְכִין	זִמְנִין	הֶלְמִין	עֵינִין	קֶדְשִׁין
Const.	מֶלְכִי	זִמְנִי	הֶלְמִי	עֵינִי (עֵינִי)	קֶדְשִׁי
Emph.	מֶלְכִּיא	זִמְנִיא	הֶלְמִיא	עֵינִיא (עֵינִיא)	קֶדְשִׁיא
Suff. 3 s. m.	מֶלְכוּהִי	זִמְנוּהִי	הֶלְמוּהִי	עֵינוּהִי (עֵינוּהִי)	קֶדְשׁוּהִי
Suff. 2 pl. m.	מֶלְכִּיכּוֹן	זִמְנִיכּוֹן	הֶלְמִיכּוֹן	עֵינִיכּוֹן (עֵינִיכּוֹן)	קֶדְשִׁיכּוֹן

## III.

	f.	g.	h.	i.
Sing. Abs.	מִתְקַטֵּל (killed)	גַּב (back)	עֵז (goat)	אָם (people)
Const.	מִתְקַטֵּל	גַּב	עֵז	אָם
Emph.	מִתְקַטְלָא	גַּבָּא (פִּתְא)	עֵזָא	אָמָא
Suff. 3 s. m.	מִתְקַטְלָה	גַּבָּה	עֵזָה	אָמָה
Suff. 2 pl. m.	מִתְקַטְלֻכּוֹן	גַּבֻּכּוֹן	עֵזֻכּוֹן	אָמֻכּוֹן
Plur. Abs.	מִתְקַטְלִין	גַּבִּין (גִּלְגִּלִּין)	עֵזִין	אָמִין
Const.	מִתְקַטְלִי	גַּבִּי	עֵזִי	אָמִי
Emph.	מִתְקַטְלִיא	גַּבִּיא	עֵזִיא	אָמִיא
Suff. 3 s. m.	מִתְקַטְלוּהִי	גַּבוּהִי	עֵזוּהִי	אָמוּהִי
Suff. 2 pl. m.	מִתְקַטְלִיכּוֹן	גַּבִּיכּוֹן	עֵזִיכּוֹן	אָמִיכּוֹן



# **Par. M. Declension of Feminine Nouns.**

	a.	b.	c.	d.
Sing. Abs.	מְדִינָא (province)	מִשְׁרֵי (camp)	מַלְכוּ (kingdom)	גְּלִיָּא (revealing)
Const.	מְדִינַת	מִשְׁרֵית	מַלְכוּת	גְּלִיַּת
Emph.	מְדִינַתָּא	מִשְׁרֵיתָא	מַלְכוּתָא	גְּלִיַּתָּא
Suff. 3 s. m.	מְדִינַתְהּ	מִשְׁרֵיתְהּ	מַלְכוּתְהּ	גְּלִיַּתְהּ
Suff. 2 pl. m.	מְדִינַתְכוּן	מִשְׁרֵיתְכוּן	מַלְכוּתְכוּן	גְּלִיַּתְכוּן
Plur. Abs.	מְדִינִין	מִשְׁרִין	מַלְכוּן	גְּלִין
Const.	מְדִינַת	מִשְׁרֵית	מַלְכוּת	גְּלִיַּת
Emph.	מְדִינַתָּא	מִשְׁרֵיתָא	מַלְכוּתָא	גְּלִיַּתָּא
Suff. 3 s. m.	מְדִינַתְהּ	מִשְׁרֵיתְהּ	מַלְכוּתְהּ	גְּלִיַּתְהּ
Suff. 2 pl. m.	מְדִינַתְכוּן	מִשְׁרֵיתְכוּן	מַלְכוּתְכוּן	גְּלִיַּתְכוּן

	e.	f.	g.
Sing. Abs.	אַרְמְלָא (widow)	קְדַמְאָה (first)	זְכוּ, זְכוּ (virtue)
Const.	אַרְמְלַת	קְדַמְאָת	זְכוּת
Emph.	אַרְמְלַתָּא	קְדַמְאָתָא	זְכוּתָא
Suff. 3 s. m.	אַרְמְלַתְהּ	קְדַמְאָתְהּ	זְכוּתְהּ
Suff. 2 pl. m.	אַרְמְלַתְכוּן	קְדַמְאָתְכוּן	זְכוּתְכוּן
Plur. Abs.	אַרְמְלִין	קְדַמְאָן	זְכוּן
Const.	אַרְמְלַת	קְדַמְאָת	זְכוּת
Emph.	אַרְמְלַתָּא	קְדַמְאָתָא	זְכוּתָא
Suff. 3 s. m.	אַרְמְלַתְהּ	קְדַמְאָתְהּ	זְכוּתְהּ
Suff. 2 pl. m.	אַרְמְלַתְכוּן	קְדַמְאָתְכוּן	זְכוּתְכוּן

## Paradigm N.

## A. Cardinals from 1 to 10.

No.	With the Masculine		With the Feminine	
	Absolute.	Construct.	Absolute.	Construct.
1	חַד	חַד	חַדָּא	חַדְתָּ
2	תְּרִין	תְּרִי	תְּרִינָא	תְּרִיתָּ
3	תְּלָתָה	תְּלָתָת	תְּלָת	תְּלָתִי
4	אַרְבַּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּעָתִי
5	חַמִּישָׁא	חַמִּישַׁת	חַמִּיש	חַמִּישָׁתִי
6	שֵׁתָא	שֵׁתָת	שֵׁת	שֵׁתָתִי
7	שִׁבְעָה	שִׁבְעַת	שִׁבְע	שִׁבְעָתִי
8	תְּמַנְיָא	תְּמַנְיַת	תְּמַנִּי	תְּמַנְיָתִי
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁעָתִי
10	עֶסְרָא	עֶסְרַת	עֶסְר	עֶסְרָתִי

## B. Cardinals from 11 to 19.

Masculine.		Feminine.	
11	חַד עֶסְר	חַדָּא עֶסְרִי	
12	תְּרִי עֶסְר (תְּרִיסְר)	תְּרִינָא עֶסְרִי (תְּרִיטְסְרִי)	
13	{ תְּלִיסְר } תְּלָתָא עֶסְר	תְּלָת עֶסְרִי (תְּלִיטְסְרִי)	
14	{ תְּלִיטְסְר } אַרְבַּעָה עֶסְר (אַרְבִּיסְר)	אַרְבַּע עֶסְרִי (אַרְבִּיטְסְרִי)	
15	חַמִּישָׁא עֶסְר (חַמִּיסְר)	חַמִּיש עֶסְרִי (חַמִּיטְסְרִי)	
16	{ שִׁתִּיסְר } שֵׁתָא עֶסְר	שֵׁת עֶסְרִי (שִׁיטְסְרִי)	
17	{ שִׁיטְסְר } שִׁבְעָה עֶסְר (שִׁבְסְר)	שִׁבְע עֶסְרִי (שִׁבְטְסְרִי)	
18	{ תְּמַנִּיסְר } תְּמַנְיָא עֶסְר	תְּמַנִּי עֶסְרִי	
19	תְּשַׁעָה עֶסְר	{ שִׁתְסְרִי } תְּשַׁע עֶסְרִי { שִׁתְסְרִי }	

## Numerals.

## C. Cardinals.

Masculine.	Feminine.	Masculine.	Feminine.
20 עֶשְׂרִין		90 תִּשְׁעִין	
30 תְּלָתִין		100 מֵאָה	
40 אַרְבַּעִין		1000 אֶלְפָּא אֶלֶף	
50 חֲמִישִׁין		10,000	רְבּוֹ
60 שְׁתִּין		1,000,000 אֶלֶף אֶלְפִין	
70 שְׁבַעִין		100,000,000	רְבּוֹ רְבּוֹן
80	תְּמַנָּן תְּמַנִּין		

## D. Ordinals.

No.	With the Masculine		With the Feminine	
	Absolute.	Emphatic.	Absolute.	Emphatic.
1	קְדָמִי	קְדָמָא	קְדָמָא	קְדָמִיתָּהּ
2	תַּנִּין	תַּנִּנָּא	תַּנִּנָּא	תַּנִּיתָּהּ
3	תְּלִיתִי (תְּלָתִי)	תְּלִיתָא	תְּלִיתָא	תְּלִיתִיתָּהּ
4	רְבִיעִי	רְבִיעָא (רְבִיא)	רְבִיעָא	רְבִיעִיתָּהּ
5	חֲמִישִׁי	חֲמִישָּׂא	חֲמִישָּׂא	חֲמִישִׁיתָּהּ
6	שְׁתִּיתִי (שְׁתִּי)	שְׁתִּיתָא	שְׁתִּיתָא	שְׁתִּיתִיתָּהּ
7	שְׁבִיעִי	שְׁבִיעָא	שְׁבִיעָא	שְׁבִיעִיתָּהּ (שְׁבִיעָתָּהּ)
8	תְּמִינִי	תְּמִינָא	תְּמִינָא	תְּמִינִיתָּהּ
9	תְּשִׁיעִי	תְּשִׁיעָא	תְּשִׁיעָא	תְּשִׁיעִיתָּהּ
10	עֲסִירִי	עֲסִירָא	עֲסִירָא	עֲסִירִיתָּהּ

# Paradigm O. Prepositions with Suffixes.

1) ב		2) ל	
Singular.		Singular.	
1.	בִּי in me	1.	לִי to me
2.	{ m. בְּךָ f. בְּךָ } in thee	2.	{ m. לְךָ f. לְךָ לִיכִי } to thee
3.	{ m. בִּיה in him f. בֶּה in her }	3.	{ m. לִיה to him f. לֶה לֶה to her }
Plural.		Plural.	
1.	בָּנָא בָּן in us	1.	לָנָא לָן to us
2.	{ m. בְּכוּן f. בְּכוּן } in you	2.	{ m. לְכוּן f. לְכוּן } to you
3.	{ m. בְּהוּן f. בְּהוּן } in them	3.	{ m. לְהוּן f. לְהוּן } to them

3) מן		4) על	
Singular.		Singular	
1.	מִנִּי מִנִּי from me	1.	עָלִי upon me
2.	{ m. מִנְךָ f. מִנְךָ } from thee	2.	{ m. עָלְךָ f. עָלְךָ } upon thee
3.	{ m. מִנִּיה from him f. מִנֶּה from her }	3.	{ m. עָלוּהִי עָלוּי upon him f. עָלָהּ upon her }
Plural.		Plural.	
1.	מִנָּא מִנָּן from us	1.	עָלָנָא upon us
2.	{ m. מִנְכוּן f. מִנְכוּן } from you	2.	{ m. עָלִיכוּן f. עָלִיכוּן } upon you
3.	{ m. מִנְהוּן f. מִנְהוּן } from them	3.	{ m. עָלִיהוּן f. עָלִיהוּן } upon them

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ORTHOGRAPHY.

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## I. The Letters. (H.<sup>1</sup> §§ 1-4.)

1. a. חֲרָצָא *the loins*; כָּנֵשׁ *collect*; פְּרִזֶּל *iron* (B. A.<sup>2</sup>).

b. דָּבַח *slay*; תִּיב *turn*; טוֹר *rock*.

2. עֵץ *wood*; אֵית *there is*; יֵת (יֵת) Heb. אֵת.

1. Palestinian Aramaic, the language of the Targums and of a few chapters in the Old Testament, is written with the Hebrew square characters, but in its corresponding words, Aramaic frequently substitutes other sounds of the same organ,<sup>3</sup> and a special preference is shown in the very general exchange of sibilants for lingual mutes.

**Note.**—In the Targums the servile א is preferred to ה, the reverse being true of Biblical Aramaic.

2. Other exchanges (צ for ע, י for א, א for י) are illustrated by the examples.

## II. Vowels. (H. §§ 5-11.)

לְמַעַבְרָא (11:6);<sup>4</sup> אֵיתִין (17:2); וּלְמָא (25:32); כְּמָה (Dan. 3:33); אֵיתִכְנִישׁ (25:8).

**Remark.**—מְנִי (Ezr. 7:25); יִרְהֵם (Ezr. 5:8); הֶעֱלָה (Dan. 5:7);

מַעַבְרָא (Ezr. 4:22); חֲלָמָא (Dan. 2:4); אֲשֶׁתּוֹמָם (Dan. 4:16).

<sup>1</sup> References will constantly be made, in the following brief statement of principles, to Harper's *Elements of Hebrew*, 6th ed., Chicago, 1885. With the sanction of the author, the present writer has adopted, so far as practicable, the analysis made in that work, and the subdivisions of sections are as nearly as possible identical. It will be understood, unless statement is made to the contrary, that the principles are the same for both languages. *Essential* differences will, in all cases, be noted.

<sup>2</sup> Biblical Aramaic.

<sup>3</sup> The artificial introduction of ש for ס which occurs in Hebrew, rarely takes place in Aramaic and then always by way of Hebraism.

<sup>4</sup> The chapter and verse in Genesis, in which a given word is found, are thus indicated; 11:6—meaning chapter 11, verse 6; 17:2—meaning chapter 17, verse 2, etc.

What is said in Harper's *Elements of Hebrew* (§§ 5-11) need be only slightly modified for Aramaic, as follows:—

a.  $\overline{\text{v}}$  is very generally used where Hebrew would employ  $\overline{\text{v}}$ .

b.  $\overline{\text{v}}$  and  $\overline{\text{v}}$  occur but rarely in the best editions of *Onkelos* and then as irregularities (cf. § 68. 2);  $\overline{\text{v}}$  and  $\overline{\text{v}}$  are used even less frequently.

c. The vowel-letter  $\aleph$  is generally used in the Targums where Hebrew and Biblical Aramaic prefer  $\aleph$ .

d. The vowel-letters  $\aleph$  and  $\aleph$  are generally retained in the Targums after *long* and nearly as often after *short* vowels. **Biblical Aramaic**, like Hebrew, regularly retains them only after *naturally long* vowels.

R.—Contrary to *b.*, B. A. seems to show a special preference for  $\overline{\text{v}}$  approaching to the Syriac. For a rare use of  $\overline{\text{v}}$  for  $\overline{\text{v}}$  in Hebrew see Mitchell's *Gesenius*, p. 138.

### III. Other Points. (H. §§ 12-19.)

The aids for the eye are the same as in the Hebrew text, though the principles of their use are not always consistently applied. For an important source of variation in the use of *Dāghēsh* see § 42. R.

### IV. The Accents. (H. §§ 20-25.)

Accents have been found only in the **Biblical Aramaic** and in the Targum of Onkelos, the latter having been adapted to use in the Synagogues. Their employment follows Hebrew analogy.

### V. Syllables. (H. §§ 26-28.)

1. a. אִמִּית (5:24); חִמִּישׁ (5:30); עִשָּׂר (N.<sup>1</sup> 14:22) but חִמִּישׁ (5:10).

b. יְחִיטוּ (Ezr. 4:12); נְהִירוּ (Dan. 5:11); אֲרִיךְ (Ezr. 4:14).

2. רַפְּקִרְתָּךְ (3:17); גְּבוֹרְתָּךְ (N. 14:15); שְׁלוֹתָךְ (Dan. 4:24).

<sup>1</sup> Numbers.



1. *a.* — is often found in an *open* toneless syllable. This arises most frequently in cases where a *full* vowel has been substituted for Šwâ under gutturals (§ 42. R.) or when — has been used for — (II. *a.*).

*b.* For obvious reasons, the instances in B. A. are not indisputable.

2. Instances of *closed* toneless syllables with *long* vowels are far more numerous in all the dialects.

## VI. Euphony of Vowels. (H. §§ 29–38.)

The changes resulting from inflection will be treated under the head of Etymology.

1. טַב (1:10); עִירִיכִי (3:16); זָכוּ (15:6).

Remark.—אִתִּילִיד (4:18) but אִתִּילִיד (4:26).

The general laws of euphony obtain in Aramaic, but the changes of tone produce less complicated effects than in Hebrew for the following reasons:—

1. *a.* Naturally long â is generally retained, being very rarely obscured.

*b.* The letters ך and ך more frequently retain their cons. force

*c.* Pretonic vowels are rare and when they occur are unchangeable.

*d.* The laws of syllabication are not so rigid as in Hebrew (V. 2.).

2. In the best editions of Onkelos the problem is still further simplified by the fact that — and — are extremely rare and that — (ð) is not very frequent (II. *b.*).

R.—The treatment of two adjoining S-was is not entirely uniform in the Targums.

### 38. PAUSE.

1. לְמַעְבָּר but לְמַעְבָּר (11:6); אִיזִיל (24:58); תִּיכּוּל (3:16).

2. חִיל (Ezr. 4:23) but לָהּ (Dan. 7:7); יִתָּב (Dan. 7:26); עֲשִׂית (Dan. 6:4).

The Pause produces much less change than in Hebrew. Its influence is limited, for the most part, to the frequent heightening of  $\bar{\text{a}}$  to  $\bar{\text{e}}$  and a *preference* of  $\bar{\text{a}}$  (short) and  $\bar{\text{e}}$  (in Onkelos written II. *d.*) on the one hand, to  $\bar{\text{a}}$  and  $\bar{\text{e}}$  on the other.

**Note 1.**— $\text{אֲלִית}$  (35:3) for  $\text{אִלִּית}$  may be due to pause.<sup>1</sup>

**Note 2.**—It must be remembered that  $\bar{\text{a}}$  and  $\bar{\text{e}}$  are short. In other positions, these original vowels are very frequently heightened to  $\bar{\text{e}}$  and  $\bar{\text{e}}$ , though other preferences may modify this one.

## VII. Euphony of Consonants. (H. §§ 39–44.)

### 39. ASSIMILATION.

1.  $\text{נִיתִין}$  (34:16);  $\text{אִיתְקַנַּת}$  (38:14);  $\text{נִיתִיב}$  (34:16).
2.  $\text{מִן אַחוּר}$  (4:10);  $\text{לְמִנְתֵּן תִּנְתֵּן}$  (Ezr. 7:20).

1. *Assimilation* of the final consonant of a closed syllable sometimes takes place in the case of  $\text{נ}$ ,  $\text{ת}$  and  $\text{י}$ , but

2. *a.*  $\text{נ}$  of the preposition  $\text{מִן}$  is more rarely assimilated than in Hebrew (§ 48).

*b.* In the B. A. and the Palestinian Targums  $\text{נ}$  is frequently preferred to a doubled consonant (§ 41. 1. *b.* (5)).

**Note.**— $\text{נ}$  is *not* assimilated before gutturals except  $\text{ח}$  and, even before  $\text{כ}$ , the Targums frequently compensate for the omission of Dagheshe-forte, e. g.,  $\text{תִּיחֹת}$  (26:2).

### 40. REJECTION.

1.  $\text{פּוֹק}$  (נ) (31:13);  $\text{תִּיב}$  (י) (20:15);  $\text{חַר}$  (א) (1:5);  $\text{הַב}$  (י) (Dan. 5:17).
2.  $\text{מַחַא}$  (Dan. 5:19) for  $\text{מַחִיא}$ ;  $\text{נְהַ(ל)ִּי}$  (20:13);  $\text{מְהַ(ל)ִּי}$  (Ezr. 7:13);  $\text{הַסְקוּ}$  (Dan. 3:28) for  $\text{הַסְלְקוּ}$ .
3.  $\text{קִרְיִן}$  (E.<sup>2</sup> 2:20) but  $\text{שְׁמַעֲא}$  (4:23);  $\text{בְּרַא}$  (1:1);  $\text{הוּהַ}$  (1:3).

<sup>1</sup> It would seem that there are examples of a preference for the emphatic state of nouns due to the pausal position. See Berliner, *Massorah zum Targum Onkelos*, p. 96. Leipzig, 1877.

<sup>2</sup> Exodts.

The consonants most liable to rejection are the breathings א and ה, the liquids ל and נ, and the vowel-letters ו and י. These are often rejected:—

1. From the beginning of a word when vowelless:

- a. In the case of נ of verbs פ"ן (§ 84) in the Qāl Imv.
- b. In the case of ו or י of verbs פ"ו in the same form.
- c. In a few isolated cases.

2. From the middle of a word when preceded only by a Š'wâ. Here belong especially the syncope of ל in various forms of הִלֵּךְ and סָלַק (§ 94. 3.)

3. From the end of a word by ordinary attrition, as in the case of ׀ of plural endings, and of final י in verbs ל"ה (ל"ה).

**Note 1.**—On the rejection of א and ה see also § 43.

**Note 2.**—On the rejection of ו and י see also § 44.

#### 41. ADDITION, TRANSPOSITION, COMMUTATION.

1. a. אִישָׁת (24:14); אֶצְבָּעָא (E. 31:18); הִימִין (15:6); הִימִן (Dan. 6:24).
- b. דָּאִין (15:14) but תִּיבִין (18:21); שְׁמָהָת (Ezr. 5:4); עִיבּוּר (27:28); בְּרִסָּא (Dan. 5:20); הִנְעֵל (Dan. 2:25).
2. See §§ 58. 3. b.; 59. 5. b.; 60. 5. b.
3. מְדַרְע (1:11); יְתִיב (13:12); קִיִּיח (24:7); קִדְמָאָה (39:28).

The *addition* of a letter sometimes takes place

1. a. At the beginning of a word to avoid harshness in pronunciation, as in the case of

- (1) א, called prosthetic, in forming nominal and verbal stems.
- (2) ה, called prosthetic, as a prefix in verbal stems.

b. In the middle of a word as

- (1) א in the Qāl Part. of verbs ע"ן which becomes י bef. affixes
- (2) ה in the inflection of certain nouns.
- (3) י in forming one of the noun stems.

(4) ר to avoid a doubled consonant.

(5) ך in B. A. and in the Palest. Targums for the same purpose.

2. The *transposition* of letters occurs in the grammar only in the case of ת of אֶת (הֶת) when it would stand before a sibilant.

3. The *conimutation* of letters occurs in the grammar in the case of

a. ת, ט and ר in the reflexive stems.

b. ן and י in פ"י, ע"ו and ל"א forms (cf. § 44).

c. י is weakened to א in the inflection of gentiles, etc., in יְ־.

#### 42. THE PECULIARITIES OF GUTTURALS.

יְבִרְכֶּנָּךְ (D.<sup>1</sup> 15:4).

Remark.—עָבַד (1:31); אָמַרְתָּ (20:13); מַעֲבֹד (11:6).

In general, Hebrew analogy is followed; but, so far as concerns the Targums, compensation for the rejection of D. f.<sup>2</sup> from a weak guttural is not so frequently made.

R.—It ought here to be said that the most reliable texts of Onkelos very generally substitute a *full* vowel for compound S<sub>ewa</sub> in accordance with Babylonian usage. In this case, Daghesth in a following aspirate is usually retained in the Sab. ed. of Onkelos just as though the previous guttural had silent S<sub>ewa</sub>.

Note.—The suffix הָ־ is never found with Pathah-furtive.

#### 43. THE WEAKNESS OF א AND ה.

1. תִּפְנֹן (D. 5:31); יִצְלַח (24:40); תִּצְמַח (3:18); יִתְמַנֶּע (11:6);

לֵאלֹהֶיךָ (Dan. 3:12); מִיָּמַר (3:17); מֵאֵמַר (Dan. 2:9).

2. מִצְלַח (Ezr. 5:8); מִחֲצָפָה (Dan. 3:22) but מִהֲחֲצָפָה (Dan. 2:15).

The letters א and ה not only occasion change, but suffer it:

1. א loses its consonantal power and is said to *quiesce*

a. When a preceding vowelless consonant steals its vowel.

This occurs chiefly with the Targum prefix of 'Aph'el and the Reflexives after preformatives for gender or person.

<sup>1</sup> Deuteronomy.    <sup>2</sup> Daghesth-forte.

b. When a preceding short vowel absorbs its compound Šwâ. Here belongs the syncope of **š** in verbs **š''** (§ 88. 1.).

**Note 1.**—A quiescent **š** is frequently elided.

**Note 2.**—For the hardening of **š** to ' in the 'Aph'el of verbs **š''** see § 88. 2

2. In the B. A., **š** is frequently lost in the verbal stem Haph'el and always in the Reflexives and Passives as above (1. a.).

**Note.**—It will be remembered that **š** is commonly used for the stem-preformatives in the Targums, while **š** performs that office in the B. A.

#### 44. THE WEAKNESS OF **š** AND '.

**š'š'** (2:2); **š'š'š'** (D. 4:4); **š'š'š'š'** (Dan. 3:15); **š'š'** (Dan. 5:21);  
**š'š'** for **š'š'** (24:63); **š'š'**<sup>1</sup> for **š'š'** (37:4).

The principal variations from Hebrew usage will be brought out under inflection. It may here be said that, in Aramaic, **š** and ' often retain their consonantal force, that the connection between a vowel and these letters, even in their *contracted* form, is looser, so to speak; so that, e. g., ' before suffixes may be resolved into ' and the = volatilized. **š**, at the end of a word, after a heterogeneous long vowel may be hardened to **š**.

**Note 1.**—' is frequently rejected when preceded only by a Šwâ (§ 40. 2.)

**Note 2.**—In the B. A. ' is often retained uncontracted and ' is less frequently rejected after Šwâ.

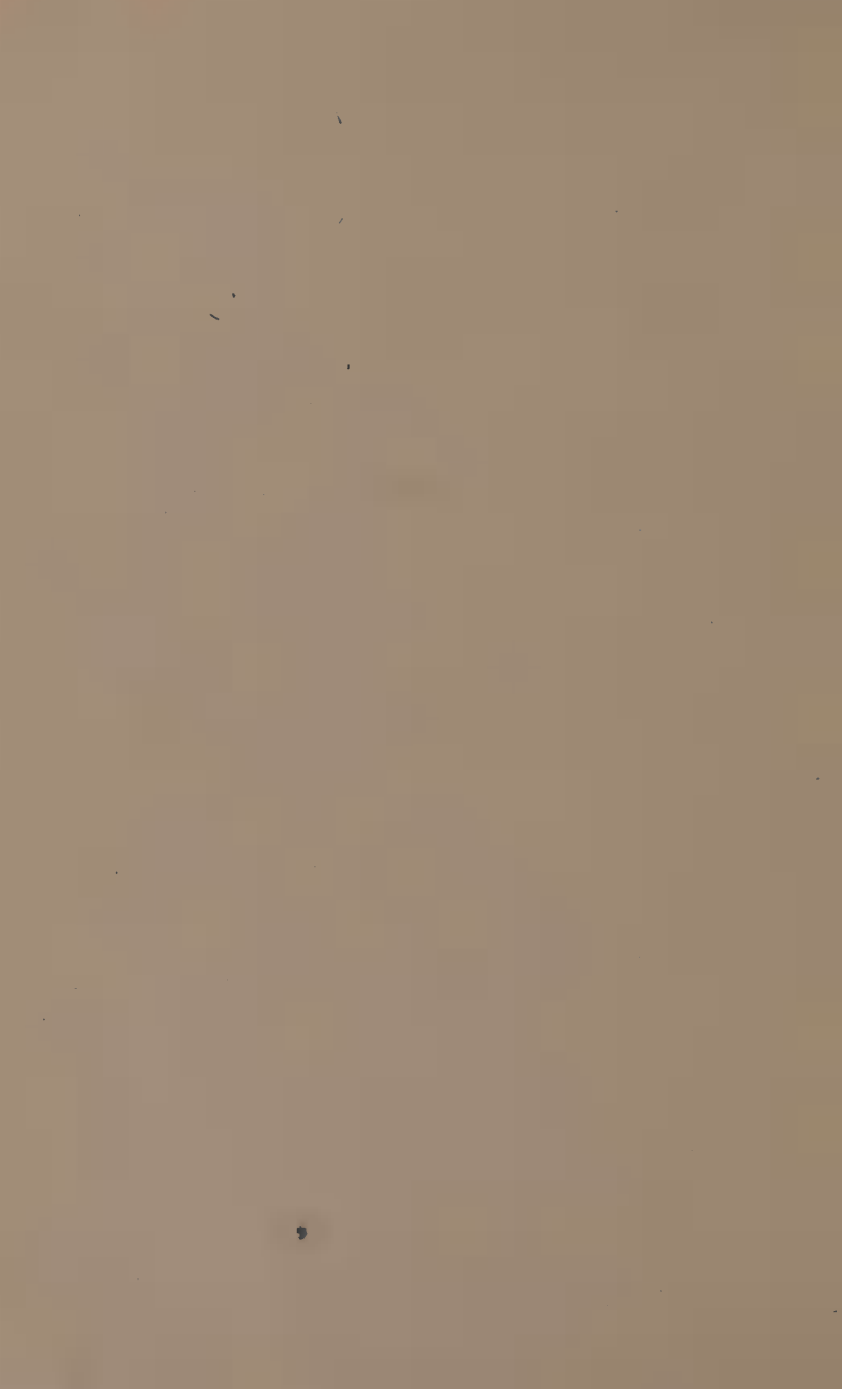
<sup>1</sup> In B. A. this would assume the form **š'š'**.



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ETYMOLOGY.

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## VIII. Inseparable Particles. (H. §§ 45-49.)

### 45. THE ARTICLE.

There is probably no definite article in Aramaic. Compounds of certain pronouns with the interj. **הא** for emphatic use have been supposed to contain it (§ 52).

### 46. HE INTERROGATIVE.

Cf. the Hebrew usage.

### 47. THE INSEPARABLE PREPOSITIONS.

**להון** (3:7); **בוֹחֶלֶק** for **בְּחֶלֶק** (D. 18:8).

These are treated as in Hebrew, but no pretonic **ⴁ** is needed, and some irregularities appear in the Targums with reference to other pointings.

### 48. THE PREPOSITION **מן**.

The preposition **מן** *from* is written separately oftener than prefixed, and its preference in a given case cannot be reduced to rule.

### 49. WAW CONJUNCTIVE.

The conjunctive *and* is treated as in Hebrew, with the exceptions noted in § 47.

# **IX. Pronouns.** (H. §§ 50-54.)

## **50, 51. THE PERSONAL PRONOUN AND PRONOMINAL SUFFIXES.** **TABULAR VIEW.**

1. Separate Forms.		2. Fragments.	3. After Consonant.		4. With ית
Onkelos.	Bible.		Targum.	Bible.	Targum.
3 m. הוא	הוא	הי	יה	ה	יתיה
3 f. היא	היא	הא	ה	ה	יתה
2 m. את	את	ך	ך	ך	יתך
2 f. את	—	ך	יך	—	יתיך
1 c. אנא	אנה	י or ני	י or ני	י or ני	יתי
3 m. אנן	אנן, המון, נון	ון or הון	ון or הון	הון	יתהון B. A. תהון
3 f. אינן	אנן	ין or הין	ין or הין	הין	יתהין
2 m. אתון	אתון	כון	כון	כון	יתכון
2 f. אתין	—	כין	כין	—	יתכין
1 c. אנחנא	אנחנא	נא	נא	נא	יתנא

2. *a.* With forms ending in a vowel, the original fragments are employed as suffixes. For the rarer forms see Par. A.

*b.* י, הון and הין are used only with nouns (including Inf's); ני, נון and נין only with verbs.

**Note.**—On the union of verbs with suffixes, see § 74; for nouns with suffixes, §§ 124, 125.

4. *a.* The forms with ית are frequent in Onkelos and have monopolized the object-pronouns of the 2d pers. pl.

*b.* Only one form with יְּ is found in the Bible (Dan. 3:12) and the object-pronouns of 3d pl. are elsewhere written separately.

## 52. THE DEMONSTRATIVE PRONOUN.

Pronouns included under *a* belong to Onkelos in each case; under *b*, to the Bible.

- |              |                                 |                                      |
|--------------|---------------------------------|--------------------------------------|
| 1. <i>a.</i> | יְּ m., דָּא f., <i>this</i>    | אֵילִין m. and f., <i>these</i>      |
| <i>b.</i>    | דְּנָה m., דָּא f., <i>this</i> | אֵלִין m., <i>these</i>              |
| 2. <i>a.</i> | הוּא m., הִיא f., <i>that</i>   | אֵינוֹן m., אֵינִין f., <i>these</i> |
| <i>b.</i>    | דְּךָ m., דְּךָ f., <i>that</i> | אֵנוֹן, אֵלֵךְ m., <i>those</i>      |

**Remark.**—הִרִין (7:11); הִהִיא (2:12); הִאֵינוֹן (6:4).

**B.**—In the Targum dialect, the more common demonstratives may be compounded with הָא in order to express the same idea with greater emphasis (§ 45).

**Note.**—הִנֵּן and הִלְהִי *this* (m.) and הִיכִי *that* (m.) are occasionally used by Onkelos as emphatic demonstratives.

## 53. THE RELATIVE PRONOUN.

דְּ (B. A. יְּ) was originally used as a mere sign between related words, and, as such, now points to a following suffix pronoun, dependent noun, or dependent clause. It has, however, come to be used as an independent relative like .וְ in Hebrew.

## 54. THE INTERROGATIVE PRONOUN.

מִן (B. A. מִן) *who* and מַה (מָה) *what* differ in no way from the corresponding Hebrew pronouns.

## X. The Strong Verb. (H. §§ 55-76.)

### 58. SIMPLE VERB STEMS.

1. *a.* נָצַב (2:8); נָפַק (4:16); פָּרַס (13:12); כָּתַב (Dan. 6:26).  
*b.* נָסִיב (2:21); נָסִיב (2:22); תָּקִיף (4:5); שָׁלַט (Dan. 3:27).  
*c.* דָּמִיךְ (2:21); נָגִיב (8:13); שָׁרִיב (Is.<sup>1</sup> 14:7); חָרִיב (Is. 17:9).
2. *a.* צָבִין (17:12); בָּרִיךְ (Dan. 3:28).  
*b.* טָרִיד (Dan. 4:30); קָטִיל (Dan. 5:30).

The simple verb-stem is pronounced, as Qāl (P<sup>e</sup>āl) Perf. 3d m. sing., with one *full* vowel, the original penultimate = having been volatilized in Aramaic.

1. As in Hebrew, the characteristic vowel varies :

*a.* In the majority of verbs, it is the *a*-class —, which remains short even under the tone (H. § 29. 1. *c.*).

*b.* In many verbs, it is the *i*-class —, which may remain short, or be heightened to — (ē) under the tone.

*c.* In a very few verbs, it is the *u*-class —, which in some editions appears in its heightened form (ō). **No instance of this class is found in B. A.**

**Note.**—The vowel-letters ך and ך are simply orthographic remains from the *ante*-Massoretic period. They are very seldom used in B. A. (II. *d.*)

2. *a.* The simple passive stem has been preserved in the Targums only in the passive participle of Qāl (§ 71. 3.).

*b.* In B. A., more of this passive remains in an inflected P<sup>e</sup>āl, ■ Perfect, having a 3d masc. like the passive Part. in appearance except in נָ״ל verbs (§§ 65. 2. *a.*; 100. 3. *b.*).

**Note.**—Forms of P<sup>e</sup>āl have been found in the Targums, but they are probably due to corruptions of text (cf. Note on Gen. 2:23, Part I. p. 57).

<sup>1</sup> Isaiah.

3. a. [אַתְקַטַּל]; אִתְּנָגִיד (25:8); אִתְּהֵב (30:8); אִתְּקַבֵּר (25:10).  
 b. אִישְׁתָּאֵר (7:23); אִצְטָלִיב (D. 21:23); אִדְקִיפַת (37:7);  
 אִדְכֵּר (40:20).
4. a. אִסְתְּכִי (19:28) *look about one's self*; אִתְּגַלִּי (11:5) *reveal one's self*; תִּיתְחַזֹּון *ye do look on each other*; הִתְרַחֲצוּ (Dan. 3:28) *they trusted*.  
 b. אִתְּלִיד (4:18) *he was born*; אִתְּנָגִיד (25:8) *he was snatched away*; אִתְּקַבֵּר (25:10) *he was buried*; לְהִתְקַטֵּל (Dan. 2:13) *to be slain*.

3. There is a simple reflexive stem, though more commonly used as a passive, which is the same as that of the simple active, with the addition of the prefixed syllable **אִתְ**, giving..... אִתְקַטַּל  
**In B. A., the stem is generally**..... הִתְקַטַּל

a. Here, except under the influence of gutturals, the stem vowel **—** is generally attenuated to **—**, which then is frequently heightened to **—**.

b. The **ת** of the prefix is always *transposed* when it would stand before **ד** or **ש**; it is generally *changed* to **ט** and transposed before **צ**; it is generally changed to **ך** and transposed before **ז**; it is assimilated before **ך**, **ט** or **ת**.

4. This stem called 'Ithp'ēl, Hithp'ēl

- a. is primarily reflexive and sometimes reciprocal;
- b. is more frequently a *passive* of the simple verb stem.

## 59. INTENSIVE VERB-STEMS.

1. a. [קַטַּל]; שִׁלַּח (22:3); סָדַר (22:9); בָּדַע (37:29).  
 b. קָדַישׁ (2:3); פָּקִיד (2:16); מָלִיל (12:4); קָבַל (Dan. 6:1).  
 c. פָּקִיד (6:22); נָפִיף (29:13); קִיִּים<sup>1</sup> (21:7).
2. a. קָלַף *and* קָלִיף (30:37) *peel*; קָטַל (4:8) *kill*; קָטִיל (E. 17:3) *murder*; קָבַר (23:11) *bury (one)*; קָבֵר (N. 33:4) *bury (several)*;

<sup>1</sup> In Genesis and Exodus ' very seldom takes D. f.

יְשַׁלֵּם (47:15) *be complete*; יַשְׁלֵם (E. 20:5) *make complete*.

ל. תַּתְּלִית (D. 19:3) *thou shalt divide into three parts* (תִּלְתָּ).

3. מְרַגֵּג (2:9); מַעְתֵּד (28:13); מִיַּחַד (26:10).

From the original simple verb-stem קָטַל, there are formed, by the doubling of the second radical, two intensive stems, an active and a passive:—

1. The Intensive active stem is, primarily..... קָטַל.

a. The penultimate vowel is nearly always retained.

b. The ultimate vowel, except before gutturals, is generally attenuated to  $\bar{\text{—}}$ , which vowel is frequently heightened to  $\text{—}$ , and the forms are..... קָטַל, קָטַל

c. Occasionally, in the Targums, doubling does not take place, and the forms then are..... קָטַל, קָטַל

**Note.**—There are a few cases of a penultimate  $\bar{\text{—}}$ , attenuated from  $\text{—}$ .

2. This stem, called Pă'ēl, is used

a. To express (1) the idea in P\*āl (Qāl); (2) intensity; (3) repetition; (4) a causative idea; and

b. In the Targums, to form denominatives, some of which contain a *privative* idea. **No privatives, and indeed no well attested denominatives at all are found in B. A.**

3. The Intensive passive stem has been preserved only in the passive Part. of Pă'ēl. See § 71.

**Note.**—B. A. prefers the defective writing (II. d.).

5. a. [אַתְּקָטַל]; אַתְּפַלֵּג (14:15); אַתְּמַלֵּל (16:13); אַתְּגַלֵּי (9:21); אִיתְחַוָּא (22:20).

b. אִיסְתַּלֵּק (12:8); יַצְטַבֵּעַ (L.<sup>1</sup> 13:58); יִזְדַּבֵּן (L. 25:47); נִיזְדַּרֵּז (N. 32:17); אַטְמַר (3:8); מִיַּטְרַפָּא (41:8).

6. a. אַטְמַר (3:8) *I hid myself*; אַתְּפַרְשִׁי (13:9) *separate thyself*.

b. אִיתְפַּרְשִׁי (13:11) *they separated* (from each other); יִקְרָא

<sup>1</sup> Leviticus.

(N. 22:17); אִתְּיָקַר (E. 14:17) *I shall become honorable*; יִתְאָמַר (22:14) *it is said*.

5. There is also an Intensive reflexive stem..... אִתְּקַטַּל which is the same as that of the Intensive active, with the addition of the prefixed syllable אִתְּ (B. A. generally הִתְ).

a. Here the ultimate vowel is occas. attenuated, as in the Pā'ēl, to ִ (regularly in verbs אִל'), which then may be heightened to ִּ.

b. For the treatment of the ת see § 58. 3. b.

6. This stem, called 'Ithpā'al (Hīthpā'al),

a. Is primarily reflexive; but

b. Has sometimes (1) a reciprocal force; (2) the force of the Greek Indirect Middle; and (3) frequently the force of a passive.

**Note.**—The reflexive stems 'Ithpa'al and 'Ithpe'el cannot always be distinguished in signification. Indeed the two forms sometimes occur in variant texts of the same passage.

## 60. CAUSATIVE VERB-STEMS.

1. a. [שִׁקְטַל, אִקְטַל]; אִקְדִּים (20:8); אִתְּקִיף (19:3); יִשְׁ(א)נִיק (E. 14:27); מִשְׁלֵהִי (25:29).

b. שִׁעֲבֵרוּ<sup>2</sup> (12:5); אִתְּכִילוּ (31:38), but אִלְבִּישֵׁת (27:15).

2. תִּשְׁכַּלְלֵנָה (29:28) *he completed*; אִשְׁרִי (3:24) *he placed*; תִּשְׁכַּלְלֵנָה (6:16) *thou shalt finish it*; הִימִין<sup>3</sup> (45:26) *he believed*; הִצִּלָּח (Dan. 6:29) *he prospered*.

3. a. מִהִימָן<sup>4</sup> (21:7); מִשְׁלֵהִי (25:29).

b. הִתִּיתִי (Dan. 6:18); הִתִּינִי (Dan. 3:13); הִקִּימַת (Dan. 7:4, 5 ?).

4. הִנְחֵת (Dan. 5:20); הִוְבֵר (Dan. 7:11); הִעֵל (Dan. 5:13).

By the prefixing of a syllable (אִ [B. A. usually הִ], יִשְׁ), four causative verb-stems are formed (but see §§ 78. N. 2; 90. R.).

<sup>1</sup> אִ has been assimilated.

<sup>2</sup> ע has ִ rather than ִ and כ retains Daghesch, (§ 42. R.).

<sup>3</sup> Cf. I. N. with § 88. R. 1.

<sup>4</sup> ה preformative, which is retained, ■ so often in the Bible (§§ 43. 2; 68. 5.).

1. The Causative active stems are.....שְׁקַטַל, אֶקַטַל
  - a. The penult.  $\text{—}$  is retained throughout.
  - b. The ultimate  $\text{—}$ , as in the Pă'el, is attenuated to  $\text{—}$  and this vowel (ī), being under the tone,
    - (1) in some forms, is generally retained.....אֶקַטִּילֹ
    - (2) in other forms, is regularly heightened to  $\text{—}$ .....אֶקַטִּיל
2. These stems, called 'Aph'el (Hăph'el) and Šaph'el, are, in signification, causative of the simple verb-stem. A causative may, however, be intransitive.
3. a. The Causative passive stems have been preserved in the Targums only in the passive Part's of 'Aph'el and Šaph'el. See § 71. 3.
  - b. In B. A. (if we may follow the text) more of this passive remains in three forms of ■ Hăph'āl Perf. (§ 65. 2. b.)
4. As a passive to Hăph'el, B. A. has the Hōph'āl in eight instances (§ 65. 2. c.).
5. [אֶתְקַטַל, אֶשְׁתַּקַטַל]; אֶתְסַחֵר (E. 21:29); אֶתִּיתִיָּא (33:11);
  - אֶשְׁתַּכַּלֵּל (2:1); יִשְׁתַּעֲבַד (25:9); אֶשְׁתִּיָּב (19:20).
6. a. שְׁלֵהי<sup>2</sup> *weary*; אֶשְׁתַּלֵּהי (47:13) *fainted*; יֹאֶשְׁתַּעֲבַדִּי<sup>1</sup> (16:9) *and be subject*.
  - b. יִשְׁתַּעֲבַד<sup>1</sup> (25:23) *shall be subject*; אֶתְעַלֵּו (43:18) *were brought*.
5. There are also Causative reflexive stems,
  - .....אֶתְשַׁקַטַל, אֶתְאֶקַטַל
  - a. Here, as generally in the 'Aph'el and Šaph'el, the ultimate vowel is sometimes attenuated to  $\text{—}$  (regularly in verbs אֶ"ל), which may then be heightened to  $\text{—}$ . (Cf. § 59. 5. a.).
  - b. The א of the first reflexive, being weak, is assimilated backward. For the treatment of ת before ש, in the second, see § 58. 3. b.

<sup>1</sup> Cf. § 42. R. and elsewhere.<sup>2</sup> Lam. 3:5.



6. *a.* These stems, called 'Ittäph'al and 'Ištāph'al are primarily reflexive and reciprocal ;

*b.* are more frequently *passives* of the causative stems.

**Note 1.**—The Strong Verb furnishes no instances of 'Ittäph'al.

**Note 2.**—B. A. has no Ittäph'al at all.

**Note 3.**—In B. A. we properly speak of Haph'el, Hithp'el, Histaph'al, etc., in place of 'Aph'el, 'Ithp'el, etc. (I. Note.)

### 63. THE QAL PERFECT (ACTIVE).

#### TABULAR VIEW.

	Hebrew.	Targums.	B. A.	Elements.
3 m.	קָטַל	קָטַל	קָטַל	simple verb-stem (§ 58)
3 f.	קָטְלָהּ	קָטַלְתָּ	קָטַלְתָּ = קָטַל	with f. sign תְּ.
2 m.	קָטַלְתָּ or קָטַלְתָּא	קָטַלְתָּ or קָטַלְתָּא	קָטַלְתָּ = קָטַל	with תְּ or תְּ of אַתְּ (ה).
2 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ = קָטַל	with תְּ of אַתְּ.
1 c.	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי = קָטַל	with תְּ (for ה), a fragment of אֲנָא (ך) (Assyr. anaku) and help- ing וְ.
Plur.				
3 m.	קָטְלוּ	קָטְלוּ	קָטְלוּ = קָטַל	w. וְ (earlier of אֲנֹנִי).
3 f.	קָטְלוּ	קָטְלָא	קָטְלָא = קָטַל	w. אֲ (earlier of אֲנִי (orig. אֲנִי).
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם = קָטַל	w. תֶּם of אַנְתֶּם.
2 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן = קָטַל	w. תֶּן of אַנְתֶּן.
1 c.	קָטַלְנוּ	קָטַלְנָא	קָטַלְנָא = קָטַל	w. נָא of אַנְחֵנָא.

2. עֲבַדְתָּא (4:10); עֲבַדְתָּ (3:13); יִהְבֵּת (3:12); קָטְלוּ (34:25);  
אֲזַלָּא (24:61); שְׂבַקְתִּין (E. 2:20).

3. *a.* זָקַפְתָּ (24:64); קִטְלִית (4:23); יְהֵבַת (3:6) *but*  
*b.* סָלַקְתָּ (Dan. 7:20); נִטְלָה (Dan. 4:31).  
 4. רִרְפַּתָּא (31:36); חִלְמָנָא (40:8) *but* גִּרְמַתּוֹן (N. 17:6).

The pronominal fragments are *af*-fixed to the Aramaic stem.

**Note.**—סָ closes the 1st plur. even in B. A. (cf. II. *c.*).

2. Special forms for the fem. occur in the 2d and 3d pers. sing. and plur.

3. *a.* In pure Aramaic, the stem vowel is generally retained throughout (or heightened) *but*

*b.* In B. A., before the vowel terminations תֿ and תֿ, it is reduced to Š'wâ, while the old penultimate vowel appears in an attenuated — (cf. II. *d.*).

4. The grave terminations תּוֹן and תִּין draw the tone from the ultimate syllable of the stem.

**Note.**—The forms not found in the Bible are indicated in the Table by smaller type.

## 64. THE QAL PERFECT (STATIVE).

### TABULAR VIEW.

[Cf. Paradigm B.]

	3 m. sg.	3 f. sg.	2 m. sg.	3 m. pl.	2 m. pl.
Middle A	קִטַּל	קִטְלָה	קִטַּלְתָּ	קִטְלוּ	קִטְלַתּוֹן
Middle E	קִטַּל	קִטְלִית <sup>2</sup>	קִטְלִית <sup>2</sup>	קִטְלִי <sup>1</sup>	קִטְלִיתּוֹן <sup>2</sup>
Middle O	קִטַּל	קִטְלוֹת <sup>2</sup>	—	קִטְלוּ <sup>1</sup>	—

1. For the inflection of Perfects in —, see § 63.

2. Verbs in — retain this vowel or heighten to —.

3. Verbs in — retain or heighten to —.

**Note 1.**—With the exception of קִטְלָה, the table represents forms taken from Onkelos.

**Note 2.**—B. A. has no second pl. in e (i) and no forms in o (u).

<sup>1</sup> י and יֿ are short vowels, though written fully (II. *d.*).

<sup>2</sup> יֿ and יֿֿ are tone-long.

65. THE REMAINING PERFECTS.

TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	'Ithp'el 3 f.	Pä'el 1st.	'Ithpā'al 3d.m.	'Aph'el 2 m.
Hebrew	—————	קִטְּלָהּ	הִתְקַטַּל	הִקְטַלָּהּ
Targums	אַתְקַטִּילָהּ	קִטְּלִית	אַתְקַטַּל	אַקְטִילָתָא
Bible	הִתְקַטַּלָּהּ	קִטְּלָהּ	הִתְקַטַּל	הִקְטַלָּהּ
PLURAL.				
Hebrew	—————	קִטְּלֵנוּ	הִתְקַטַּלוּ	הִקְטַלְתֶּם
Targums	אַתְקַטִּילָא	קִטְּלִנָא	אַתְקַטַּלוּ	אַקְטִילְתֹּן
Bible	הִתְקַטַּלְהוּ	קִטְּלִנָא	הִתְקַטַּלוּ	הִקְטַלְתֶּן

1. a. אַתְקִיפוּ (28:15); מַלְלִית (12:15); אִידְכַּרְתָּ (24:64); אַתְרַכִּינָת (19:9).
- b. שִׁבַּחְתָּ (Dan. 5:11); הִשְׁתַּבַּחְתָּ (Dan. 2:34); הִתְנַזַּרְתָּ (Ezr. 6:17); הִקְרַבְתָּ (Dan. 4:31).
2. a. תִּקְלָתָא (Dan. 7:27); יְהִיבָת (Dan. 2:19); גִּלְיָ (Dan. 7:4); יְהִיב (Dan. 5:27); וְיְהִיבוּ (Ezr. 5:15).
- b. הִקְיַמְתָּ (Dan. 7:4, 5(?)); הִיַּתִּיו (Dan. 3:13); הִיַּתִּי (Dan. 6:18).
- c. הִחַרְבְּתָּ (Ezr. 4:15); הִתְקַנַּת (Dan. 4:33); הִנַּחְתָּ (Dan. 5:20); הִהַסְתָּ (Dan. 6:24); הִהַסְתָּ (Dan. 4:33); הִהַסְתָּ (Dan. 7:11); הִהַסְתָּ (Dan. 5:13); הִהַסְתָּ (Dan. 5:15).

1. The *regular* Perfects, which are common to both dialects, are developed from their respective stems after the analogy of the Qāl (cf. §§ 58–63); and the B. A. shows, for the most part, corresponding differences. For the latter's inclination to  $\text{---}$ , see II. R. (Cf. II. d.).

<sup>1</sup> Pass. Part. would be גִּלְה or גִּלְא.

<sup>2</sup> From אָתָה.

<sup>3</sup> From אָבַד.

<sup>4</sup> From יָסַף.

<sup>5</sup> From סָלַח.

<sup>6</sup> From טָלַל.

2. The three additional passive Perfects, found in B. A., P<sup>e</sup>il (§ 58. 2. b.), Hāph'al (§ 60. 3. b.) and Hōph'al (§ 60. 4) are here inflected in full. Examples of every person of the first and all the instances of the last two are given.

**Note 1.**—יִכֹּל (Dan. 2:10) for יִכְּל (Dan. 3:29) is pure Hebraism.

**Note 2.**—It will be remembered that 'Ittaph'al is not found in B. A.

## 66. THE QAL IMPERFECT (ACTIVE).

### TABULAR VIEW.

	Hebrew.	Targums.	B. A.	Elements—קָטַל with
3 m.	יִקְטֹל	יִקְטוּל	יִקְטֹל	י (for י), of pronom. origin.
3 f.	תִּקְטֹל	תִּקְטוּל	תִּקְטֹל	ת (for ת), the usual f. sign.
2 m.	תִּקְטֹל	תִּקְטוּל	תִּקְטֹל	ת (for ת), pronominal.
2 f.	תִּקְטְלִי	תִּקְטְלִין	תִּקְטְלִין	ת, and יִן from אֶתִּי and י.
1 c.	אִקְטֹל	אִקְטֹל	אִקְטֹל	א (B. A., א both for א)
Plur.				pronominal.
3 m.	יִקְטְלוּ	יִקְטְלוּן	יִקְטְלוּן	י (see above) and וִן pronom.
3 f.	תִּקְטְלֶנָּה	יִקְטְלוּן	יִקְטְלוּן	י and יִן pronominal. <sup>1</sup>
2 m.	תִּקְטְלוּ	תִּקְטְלוּן	תִּקְטְלוּן	ת (see above) and וִן.
2 f.	תִּקְטְלֶנָּה	תִּקְטְלוּן	תִּקְטְלוּן	ת and יִן.
1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נ (for נ) pronominal.

**Remark.**—יִאֲבֹדוּ (Jer. 10:11); יִחַיִּטּוּ (Ezr. 4:12); יִשְׁתַּנּוּ (Dan. 5:10).

1. The = of א is attenuated to = which

(1) is usually retained in the Babylonian Targums;

(2) is generally deflected to = in the Palest. Targ. and in B. A.

2. a. In the Targums, tone-long = of the Impf. is generally

<sup>1</sup> The pronoun is יִן א but *i* has been attenuated from original *a*.

written *fully*, as is the orig. ܐܝܢ (ܐ, though short), when retained.  
Cf. II. *d*.

*b*. In the Bible ܐܝܢ is retained and written defectively.

3. The affixes of the Impf. draw the preceding consonant away from the ultimate vowel, which then passes necessarily into Š'wâ.  
Cf. H. § 36. 3. *a*.

**R.**—In B. A. there are three instances of Impf. 3d pl. m. without ܝ. They are noticed here for completeness.

**Note.**—ܐ is used as preformative of the 3d pl. both m. and f.

## 67. THE QAL IMPERFECT (STATIVE).

### TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	3 m. sg.	2 f. sg.	1 c. sg.	2 f. pl.
Impf. with ܐ	ܐܩܬܐܠ	ܬܩܬܠܝܢ	ܐܩܬܐܠ	ܬܩܬܠܝܢ
Impf. with ܐ	ܐܩܬܐܠ	ܬܩܬܠܝܢ	ܐܩܬܐܠ	ܬܩܬܠܝܢ
Impf. with ܐ	ܐܩܬܐܠ	ܬܩܬܠܝܢ	ܐܩܬܐܠ	ܬܩܬܠܝܢ

1. ܬܫܒܘܩ (18:24); ܐܩܬܐܠ (27:41); ܐܬܝܒܘܠ (27:45); ܝܫܢܪ (Dan. 3:6).

2. ܝܫܠܬ (3:16); ܬܝܬܩܐ (25:23); ܝܫܠܬܝܢ (1:26); ܝܬܦܫܝܢ (34:22).

3. ܝܪܒܩ (2:24); ܢܝܬܝܢ (29:27); ܬܬܢܝܢ (34:9).

Stative verbs form their Impf. in ܐ and ܐ (ܐ).

1. For the inflection of Impf's in ܐ, see § 66.

2. Impf's in ܐ and ܐ lose their full vowel before affixes. In the *Targums*, occasionally ܐ is retained and heightened to ܐ.

3. In the *Targums*, not only weak verbs, but a few strong verbs, have ܐ as the stem vowel in the Impf. (cf. II. *d*.)

**Note.**—B. A. lacks several of the Tabular Forms.

## 68. THE REMAINING IMPERFECTS.

## TABULAR VIEW OF IMPORTANT FORMS.

[Cf. Paradigm B.]

	3 m. sg.	2 f. sg.	1 c. sg.	2 f. pl.
'Ithp <sup>e</sup> 'ēl	יְתַקְטִיל	תְּתַקְטְלִין	ה' אֶתְקַטִּיל	יְתַקְטְלִין
Pā'ēl	יְקַטִּיל	תְּקַטְלִין	א' אֶקַּטִּיל	יְקַטְלִין
'Ithpā'āl	יְתַקְטַל	תְּתַקְטְלִין	ה' אֶתְקַטַּל	יְתַקְטְלִין
Aph'ēl	יְקַטִּיל	תְּקַטְלִין	אֶקַּטִּיל	יְקַטְלִין ('יהק')

1. יְתַקְטִיל (26:11); אֶתְקַטִּיל (26:9); יְתַבְנֶשׂוּן (1:9); תְּתַעַבְדּוּן (Dan. 2:5).
2. תְּקַבְּלוּן (34:17; Dan. 2:6); יְפַקִּיר (18:19); אִימְלִיל (18:30).
5. יְנִיֵּק (26:11); תְּסַהִיר (30:33) *but* יְהַשְׁפֵּל (Dan. 7:24); תְּהַנִּיֵּק (Ezr. 4:13).

1. In the *inflection* of the 'Ithp<sup>e</sup>'ēl Impf., there is to be noted

(1) the form with  $\text{—}$  instead of  $\text{—}$ , by preference in pause (§ 38). See II. *d*.

(2) especially the return of the original penult.  $\text{—}$  and the volatilization of the stem-vowel before affixes.

2. *a*. The other Impf's are inflected after the analogy of Qāl; but

*b*. In Onkelos,  $\text{—}$  is usually found instead of  $\text{—}$  under  $\aleph$  preformative, and  $\text{—}$ , heightened from  $\text{—}$ , in place of compound Š'wâ, these preferences being peculiar to the Babylonian system (§ 42. R.).

5. The  $\aleph$  of 'Aph'ēl is regularly elided after a preformative. In the Targums, rarely, and in B. A., usually, ה takes its place and is generally retained after the preformative (§ 43. 2.).

# 69. THE IMPERATIVES.

## TABULAR VIEW.

[Cf. Paradigm B.]

	Impf.	Imv. 2m. sg.	Imv. 2f. sg.	Imv. 2m. pl.	Imv. 2f. pl.
Qāl	יִקְטֹל	קְטֹל	קְטֹלִי	קְטֹלוּ	קְטֹלְנָא
Qāl	יִקְטֹל	קְטֹל	קְטֹלִי	קְטֹלוּ	שְׁמַעְנָא (4:23)
Qāl	יִקְטִיל	קְטִיל	קְטִילִי	קְטִילוּ	קְרִין (E. 2:20)
'Aph'el	יִקְטִיל	אֲקְטִיל	אֲקְטִילִי	אֲקְטִילוּ	אֲצִיתְנָא (4:23)

1. שְׁמַעוּ (19:34); עֲיִבְדוּ (6:14); קְרַב (27:21); זָקֻף (13:14); אִסְתַּמְרוּ (24:6); קְבִילוּ (23:8); אִסְתַּמְכוּ (18:4); אִתְּלִדוּ (9:7).

1. *a.* The stem of the Imperative is the same as that of the Impf. (§ 66. 2, cf. 67.). The reflexives have the prefix אֶת (B. A. הֶת).

*b.* In B. A. there are no strong verbs having Imv. in — and of course none with —. (§ 67.).

*c.* In the inflection of the Imvs., it will be seen that the stem-vowel is retained, frequently in its original form.

**Remark.**—The other Imperatives are inflected in a manner similar to those in the Table.

**Note 1.**—The 2 f. pl. is not found in the Bible and not in Onkelos with strong verbs. For this reason *weak* verbs were employed in the Table.

**Note 2.**—It is due to the paucity of the Biblical literature, that there are instances of the 2d sg. f. only in Imv. and that the 2d pl. f. is not found at all in B. A. Cf. §§ 63, 66.

## 70. THE INFINITIVES.

## TABULAR VIEW.

Qāl.	'Ithp'ēl.	Pā'ēl.	'Ithpā'āl.	'Aph'ēl.	'Ittāph'āl.
מִישְׁלַט (1:16)	אִיתְקַטְלָא (26:11)	מִלְלָא (17:22)	אִסְתַּבְּלָא (3:6)	אִפְרָשָׁא (1:14)	אִיתְתַּבְּלָא (12:10)

**Remark.**—בַּעֲנֻנוֹתֵי (9:14); לְבָנָא (Ezr. 5:13).

Each stem has a single Inf. in Aramaic having [the *a* vowel]. The Qāl has, as prefix, **ܡ** (*for* **ܟ**). The other stems assume the emphatic state (§§ 112. 2. *c*; 123. 3; cf. I. N.; II. *c*).

**R.**—In a few instances, the Targums give a Qal Inf. which follows the analogy of the other stems (cf. 74. 3. *b*). **B. A.** shows but one instance of omitted **ܡ** which even there is represented by **D. f**.

**Note.**—מַעְבַּר (Ezr. 4:22) is anomalous (II. R.).

## 71. THE PARTICIPLES.

## TABULAR VIEW.

	Qāl.	'Ithp'ēl.	Pā'ēl.	'Ithpā'āl.	'Aph'ēl.
Active m.	קָטִיל		מְקַטִּיל		מְקַטִּיל
f.	קַטְלָא		מְקַטְלָא		מְקַטְלָא
Passive m.	קָטִיל	מְתַקְטִיל	מְקַטֵּל	מְתַקְטֵל	מְקַטֵּל
f.	קַטְלָא	מְתַקְטְלָא	מְקַטְלָא	מְתַקְטְלָא	מְקַטְלָא

1. סָלִיק (2:6); יִשְׁלֹטִין (17:6); יִשְׁלֹטִין (17:16); מִיתְבַּלְמִין (2:25).
2. בָּרַךְ (Dan. 6:11); דָּבַקִּין (Dan. 2:43); מְמַלֵּל (27:6); מְמַלְלָא (2:7).
3. תָּבִיר (8:11); מְתַקְבֵּל (23:16); מִיתְהַפְכָּא (3:24); מַעְדִּיא (38:24).

**Remark.**—נַחִית (31:40); נָטִיר (4:1); נָזַח (Dan. 6:3); בָּרִיךְ (Dan. 3:28).



Active stems have two Part's. The passives are remains of lost passive stems.<sup>1</sup>

1. In the Targums, penult.  $\text{—}$  appears sometimes before affixes in the Qāl act., and, in all the dialects, returns regularly before affixes of 'Ithp'ēl.

2. The Act. and 'Ithp'ēl Part's have  $\text{—}$  for the ultimate vowel, which is regularly heightened to  $\text{—}$ , this in turn being changed to Š'wâ before affixes.

3. The Qāl passive Part., like verbal adjectives in Hebrew, has the ultimate vowel ' (î). The remaining passives have  $\text{—}$ . This becomes Š'wâ before affixes.

**Remark.**—In the Targums both ĩ and î are written fully, while B. A. makes orthographic distinction between them (II. d.).

**Note.**— $\text{—}$  is oftener retained than lost after prefix  $\text{—}$ . (Cf. § 68. 5.).

## 72. INFLECTION OF THE PARTICIPLES.

$\text{—}$  (47:6);  $\text{—}$  (30:26);  $\text{—}$  (48:19);  $\text{—}$  (29:5);  
 $\text{—}$  (31:6);  $\text{—}$  (9:15).

The Part's are used with nouns or pronouns to form a Present tense (§ 141.). In the Targums, fragments of the pronouns of 1st and 2d pers., used as subjects, may be affixed to both act. and pass. Part's, to form the same tense. This mode of inflection is not found in B. A.

It is to be noted that

1. The fragments except  $\text{—}$  are affixed to a final consonant by means of the old ending  $\text{—}$ , in most cases attenuated to  $\text{—}$ .

2. This necessitates a change of the preceding vowel to Š'wâ in active forms. The passive vowel (î) is unchangeable.

3. The initial consonant of the fragments is doubled after a short vowel.

**Note.**—For P-ll Perf. (not to be confused with [Part. passive]' see §§ 58. 2. b; 65. 2. a.

<sup>1</sup> For other remnants of these stems in B. A., see § 65. 2.

## 73. UNUSUAL STEMS.

1. סוֹכַר (D. 1:31); אֲתַגְלִלּוּ (43:10); מִתְחוּפֵּף (D. 32:11).
2. מְעַרְבֵּלִין (E. 14:3); בִּלְבֵּל (11:9); אֲתַרְכֶּרְבָּא (N. 16:13).

There are, as in Hebrew, other stems which are occasionally used. The chief of these are

1. Pô'el (or Pôlêl) and 'Ithpô'äl ('Ithpôläl).
2. Pă'lêl (or Pălpêl) and 'Ithpă'läl ('Ithpălpäl).

The mode of formation and signification of these is evident from Hebrew analogy.

**Note 1.**—Quadriliterals, when not Saph'el, may be brought largely under these stems.

**Note 2.**—For שִׁיִּיב, see § 78. N. 2.; for הִימִין, § 88. 2. R. 1; and for שִׁיִּץ, § 90. R.

## 74. THE VERB WITH SUFFIXES.

For the fragments used, see § 50.

[Cf. Paradigm C.]

1. a. [-קִטְלַת־ for קִטְלַת]; שִׁבְקִתָּנִי (31:28); נִסִּיבְתָּנוּן (31:32).
- b. [-קִטְל־ sometimes קִטְל־ for קִטְל]; פִּרְסִיָּה (12:8); שְׂאִילִיָּה (37:15); אֲשִׁבְחִינוּן (37:17); אֲלִבִּישִׁינוּן (3:21); רִדְפִינוּן (14:15).
- c. נִיִּסְבוּהִי (37:24); יִבְנֶנָּא (31:15) but שִׁלְחָנָא (19:13).

When the object of a verb is a pronoun, it is often expressed by the union of יֵת and the pronominal suffix. More often, however, the suffixes, except those of the 2d pers. pl., are joined directly to the verbal stem. This occasions certain changes of termination and stem.

1. In the case of the *Perfect with suffixes*, it is to be noted,

a. In reference to *termination-changes*, that the older final vowels are restored.

b. In reference to *stem-changes*, that

(1) the ă (î) left in an open syllable is generally volatilized, necessitating in the Qāl a return of the old penult. —.

(2) if the ultimate = (◌) is not volatilized, it is usual to heighten it.

c. In reference to the *union of termination and suffix*, that

(1) to a verbal form ending in a vowel, the suffix is attached directly;

(2) to a verbal form ending, in ordinary usage, with a consonant, the suffix is generally attached by means of a so-called connecting-vowel = (◌, ◌). Cf. § 50.

**Note 1.**—The connecting-vowel is the original final vowel of the verbal stem (cf. Arabic qa-ta-la).

**Note 2.**—Certain contractions are frequent: (1) הַיְּ to הַיְּ; (2) הַיְּ to הַיְּ.

**Note 3.**—It will be remembered that B. A. follows the Syriac in writing the pronouns of 3d pl. separately.

2. a. יִשְׁבְּקִינָךְ (D. 4:31); יִשְׁגִּישְׁנוֹן (7:23); תִּקְטְלִינִי (D. 13:10).

b. יִקְטְלִינִי (4:14); אִימְלִכִּינָךְ (N. 24:14); תִּפְלַחִינִי (D. 4:19).

c. תִּשְׁמְטִינִי (E. 23:11); יִפְלַחוּנָךְ (27:29); יִשְׁיִצִּינִי (D. 8:3).

**Remark.**—יִקְטְלוּנִי (20:11); cf. יִפְלַחוּנָךְ (27:29); יִטְעֲמוּנִי (Dan. 5:21).

3. a. אִפְקִינִי (22:2); אִפְקִינִי (38:24); שְׁלַחִנִי (30:25); שְׁלַחִנִי (32:26).

b. יַחְמוּתִּינִי (30:41); מַלְלוּתִּינִי (D. 5:28); מִקְטְלִינִי (37:18); מִקְטְלִינִי (D. 13:10).

2. In the case of the *Imperfect with suffixes*, it is to be noted

a. In reference to *termination-changes*, that the old verbal endings ă, ăn (în) are restored.

b. In reference to *stem-changes*, that, before suffixes, the ultimate vowel regularly becomes ◌, but may be retained and heightened.

c. In reference to the *union of termination and suffix*, that the ending with 𐤁 is preferred, the exceptions to its use (or the equivalent, a 𐤁 being the last letter of stem, or first of suffix) being very rare.

R.—final is usually retained, but the original = following it is frequently elided before 𐤁 demonstrative.

3. a. In the case of *Imvs. with suffixes* it is to be noted that

- (1) the stem regularly suffers no change;
- (2) forms with 𐤁 demonstrative are very rare.

b. In the case of *Inf's.*, it is to be noted

- (1) that the nominal suffixes are used for objects as well as subjects.
- (2) that the Inf. Qāl volatilizes its final vowel.
- (3) the others assume the ending (𐤒) of abstract substantives.
- (4) that forms with 𐤁 demonstrative are very rare.

**Note.**—Part's before suffixes are treated like nouns.

## XI. The Weak Verb. (H. §§ 77-104.)

### 77. WEAK VERBS.

Weak Verbs are to be classified as in Hebrew, except that Verbs Lāmēdh 'Alēph (ל"א) do not differ from Verbs ל"ה (§ 100.).

### 78. GUTTURAL VERBS.

[Cf. Paradigm F.]

1. *a.* עָבַר (1:7) *but* עָבַר (1:31); תַּעֲבִיד (18:5), מַעֲבַר (2:3), יַעֲבִיד (18:25), נַעֲבִיד (1:26), נַעֲבִיד (11:4); עִיבִיד (6:14), תַּעֲבִיר (18:3); יַעֲבִיר (33:14); עִיבְרוּ (E. 32:27); מִיעִיבִר (D. 17:2); אַעֲבִר (32:23).
- b.* יִבְרַכְיָנָה (D. 15:4); תִּבְרַכְיָנָה (27:4); אִבְרַכְיָנָה (12:2).

Guttural Verbs are really strong verbs with peculiar consonants. They differ from the corresponding forms of the latter precisely as in Hebrew, but

1. *a.* The Babyl. system, in the majority of cases, substitutes a *full* vowel for compound Š'wâ (§ 42. R.).

*b.* The vowel = is less frequently heightened in compensation for rejected Dāghēš. This is due to the fact that = is often used where ַ would be expected (II. *a.*).

**Note 1.**—Daghes in 'Ayin Aspirates is often inconsistently retained in Babylonian Onkelos (§ 42. R.).

**Note 2.**—שִׁיב, אִשְׁתִּיב, etc., may perhaps be best explained as Saph'el (*from* עִיב) borrowed from East Semitic. There is some reason to suppose that this dialect has furnished Aramaic with its entire Saph'el stem, for the latter, in Assyrian, corresponds exactly to 'Aph'el or Hiph'il (cf. Aram. ܫܝܒ with Assy. *su*), and it is not likely that originally there were in Aramaic two stems having precisely the same meaning (cf. § 90. R.).

## 84. VERBS PE NUN (פ'').

[Cf. Paradigm D.]

יִסַּב (3:22); פֹּקַח (8:16); אָסִיק (8:20); אֲנַהֲרָא (1:15); תִּיחֹת (26:2).

Remarks.—יִנְזִיק (26:11); מִנְתָּן, תִּנְתָּן (Ezr. 7:20).

Verbs פ' are treated precisely as in Hebrew, except that נ is lost in all Imvs. Qāl. As in Hebrew, vowelless נ may be retained before gutturals, but sometimes a heightened vowel is preferred.

R. 1.—Some verbs do not assimilate their נ.

R. 2.—In the Palest. Targums and in B. A., the נ is much more frequently retained, or else מ נ is often inserted to avoid doubling by D. f. (§§ 41. 1. b; 86. 3. b.).

## 86. VERBS 'AYIN DOUBLED (ע'').

## TABULAR VIEW.

[Cf. Paradigm E.]

	Qāl		'Aph'ēl		
	Heb.	Aram.	Heb.	Targ.	B. A.
Perf.	קַט	קַט	הִקַּט	אִקַּיִט <sup>1</sup>	הִקַּט
Impf.	יִקַּט or יִקֵּט	יִיקוּט <sup>1</sup>	יִקַּט	יִיקַיִט <sup>1</sup>	יִקַּט
Imv.	קַט	קוּט <sup>1</sup>	הִקַּט	אִקַּיִט <sup>1</sup>	הִקַּט
Inf. abs.	קִטוּט	מִיקַט <sup>1</sup>	הִקַּט	אִקַּטָּא	הִקַּטָּה
Inf. const.	קַט		הִקַּט		
Part. act.	קוּטֵט	קִיטֵיט <sup>1</sup>	מִקַּט	מִמַּקֵּיט <sup>1</sup>	מִ(ה)קַט
Part. pass.	קִטוּט	קִיטֵיט		מִקַּט	מִ(ה)קַט

1. חֲנַן (33:5); נִדַּח (31:40); אֲנִין (7:16); מִינָא (31:19).

2. עֲלַת (15:17); עֲלַת (18:21); בָּזוּ (34:27); קִלִּית (16:5).

3. תִּיעוּל (27:33); אֲעֵלָה (24:67); אֲעֵלִיהָ (29:13); הִנְעֵל (Dan. 2:25).

<sup>1</sup> See II. d.

1. These verbs differ from Hebrew verbs of the same class, in that forms with a preformative double the first rather than the second radical (as occurs occasionally even in Hebrew) and in the absence of *separating-vowels*.

2. Forms which regularly double the second radical, may rather heighten the vowel of the stem. Sometimes neither is done.

3. *a.* Forms containing gutturals need no special explanation, but

*b.* In B. A., compensation for doubling may be supplied by an inserted ך ( §§ 41. 1. *b.*; 84. R.).

**Note 1.**—The stem-vowel in Aramaic may be volatilized (cf. H. § 86. 3.).

**Note 2.**—In these verbs Palpel is preferred to Pa'el. B. A. has neither.

**Note 3.**—For instances of Hoph'al, see § 65. 2. *c.*

# 88. VERBS PE 'ALEPH (פ'א).

## TABULAR VIEW.

[Cf. Paradigm G.]

	Heb.	Qāl Onk.	B. A.	'Aph'el Onkelos.
Perf.	אַטַל	אַטַל	—	אַיטַל and אוטַל
Impf.	יֵאטַל	יֵטַל	יֵאטַל	יֵיטַל
Imv.	אַטַל	אַיטַל <sup>1</sup>	אַטַל	אַיטַל
Inf. abs.	אַטוֹל	מיטַל	מֵאטַל	אַיטַל and אוטַל
Inf. const.	אַטַל			
Part. act.	אוטַל	אַטַל	—	מיטַל
Part. pass.	אטוֹל	אַטַל	—	מיטַל
Hāph'el Perf.	הֵיטַל	הֵיטַל	הֵיטַל	הֵיטַל and הוטַל
Part. pass.	מֵהֵיטַל			

- יֵיכּוֹל (3:22); תֵּימַר (14:23); אֵיזֵל (24:48); מֵאמַר (Dan. 2:9).  
יֵלְפוֹנָךְ (D. 17:11).

<sup>1</sup> See § 42. R.

2. אִיתִי (2:19); אִיתָאָה (27:5); הִיכִין (15:6); כִּהִיכִנן (19:15).
3. אִורִיך (8:10); אִורִיכו (22:5).

These verbs differ essentially from Hebrew verbs of the same class. They are treated in three ways.

1. Syncopé of **Ṣ** occurs in Qāl and frequently in Pā'ēl after a preformative (§ 43. 1.).

2. **Ṣ** is usually hardened to ' in 'Aph'ēl, and with the preformative may form a diphthong or contract to ê.

3. For the ' **Ṣ** may be substituted by analogy.

**R. 1.**—הִיכִין is quite anomalous in Onkelos. It is retained after preformatives.

**R. 2.**—For the terminations of אִתָּא, see § 100. For Haph'al and Hoph'al, see § 65, 2. b, c.

**Note 1.**—The ' of Qal forms after = or = is simply a vowel-letter (II. d.).

**Note 2.**—In B. A. **Ṣ** is frequently orthographically retained.

## 90. VERBS PE WAW (פ"י) AND PE YODH (פ"י).

[Cf. Paradigm G.]

1. a. יִתִּב (13:12); אִיתִלִּיד (4:18); יִוְדִי (L. 16:21); תִּיב (35:1).
- b. תִּיתִיב (27:44); כִּידֵע (15:13); כִּילֵר (4:2); כִּנַּח (E. 17:11); אִוִּלִּיד (4:18); הוֹתִיב (Ezr. 4:10); יְהוֹדֵע (Dan. 2:25); כוֹדֵא (Dan. 6:11).

2. יִיטֵב (12:13); אִיטִיבָא (D. 29:23); תוֹטִיב (4:7); אִילִיד (18:13).

**Remark.**—יִיטֵעִי (2:2; Ezr. 6:15); תִּיטֵעִי (18:23); יִיטֵעָאָה (18:25).

1. Verbs, whose first radical was originally **Ṣ**, exhibit the following peculiarities:—

a. **Ṣ** passes over into ' (§ 41. 3. b.) whenever it would be initial (or follow אֵת), except sometimes in Pā'ēl and 'Ithpā'āl, where it is retained, and in the Inv. Qāl, where it is lost altogether.

b. In the Impf. and Inf. of Qāl and throughout the 'Aph'ēl of some verbs, the **Ṣ** is assimilated like **Ṣ**, or compensation takes place

אִיתִלִּיד, in 4:23 and elsewhere, by change of first **ṣ**, though regularly silent, to **ṣ**.



under the preformative. In the 'Aph'el, usually, ך is contracted with a preceding ׀, giving ô.

2. *a.* Verbs whose first radical was originally ך, retain the same. This occasions a contraction of ך to ׀.

*b.* Verbs פ"י and פ"י are sometimes confused with each other, though ך is regularly less frequently retained than in Heb. These facts may perhaps open the question whether the vowel of preformative in Qāl may not in all these verbs be *tone*-long.

**R.**—There appear to be instances of Saph'el borrowed from East Semitic. Cf. § 78. Note 2.

**Note 1.**—Forms like תל"ד (17:17) must be regarded as following the analogy of verbs י"ע. Forms like ירע (4:1) irregularly drop ך without compensation.

**Note 2.**—For ■ instance of Hoph'al, see § 65. 2. *c.*

## 94. VERBS 'AYIN WAW (ע"ו) AND 'AYIN YODH (ע"י).

### TABULAR VIEW.

[Cf. Paradigm H.]

	Qāl		'Aph'el		
	Heb.	Aram.	Heb.	Onk.	B. A.
Perf.	קל	קל	הקיל	אקיל	הקיל
Impf.	יקול	יקול	יקיל	יקיל	יקיל and יהקיל
Imv.	קול	קול	הקל	אקיל	—
Inf. abs.	קול	מקל	הקל	אקלא	הקלה
Inf. const.	קול	—	הקיל	—	—
Part. act.	קל	קאיל	מקיל	מקיל	מ(ה)קיל
Part. pass.	קול	קיל	—	מקל	—

1. *a.* ימות (6:1); חוס, תקום (19:17).

*b.* אתיב (5:24); ליט (9:25); יתקים (17:18); קיים<sup>1</sup> (21:7); אתבא (24:5); מקים (9:9); (14:16).

<sup>1</sup> In Genesis and Exodus, Ed. Sab. very seldom has a yodh with Daghes.

- c. קָמַת (24:61); מָמַת (25:32); מָתַב (8:12); קָאִים (24:13); מִיתָא (30:1); תִּיבִין (18:21); יִתְּוִן (41:40); יִתְּוִין (Dan. 4:9); אֲתַעֵר (9:24).

1. Verbs whose second radical is י present the following peculiarities:—

י never appears as a consonant, but

a. Unites with a preceding or following ũ and forms י in the Qāl Impf. and Imv., as in Hebrew, the preformative vowel of Impf. being volatilized.

b. Becomes י

(1) in Pā'ēl and 'Ithpā'āl, which preserve three radicals.

(2) in Qāl pass. Part., 'Aph'ēl Perf., Impf., Imv. and Part., where it unites with its homogeneous ĩ, giving, for the first time, î in 'Aph'ēl. The 'Aph'ēl Inf., like the others, has â under the first radical.

**Note.**—It is probable that ê was simply substituted for î in *supposed* conformity to the usage in all other verbs.

c. Is rejected, whenever it would stand with a heterogeneous vowel, as

- (1) with ă or ā, in the Qāl Perf. and Inf., where the contraction of ă+ă (the first ă originally present) gives â. Here the frequent occurrence of ă must be regarded as irregular adaptation to other verbs. In the act. Part. נ is *re-inserted* by analogy and this, in turn, is hardened before affixes to י.  
 (2) with ă in the 'Ithp'ēl, where the ă is *lengthened*, in compensation for the rejection of י, to â.

**Note 1.**—'Ithp'ēl is formed with â as stem-vowel, but î occurs in some verbs, as adaptation to the usual formation.

**Note 2.**—The doubling of נ in 'Ithp'ēl is due to the effort after a trilateral root.

**Note 3.**—For an unusual passive see § 65. 2. b.

**Remarks.**—אָקִים (21:28); הָקִים (Dan. 3:2); תַּתְּתַב (3:19); עָקִית

(27:46); תִּבִּית (6:7); אֲנִיחִיָּה (32:20); אֲתִיבִּינָךְ (28:15); תִּמּוּתוֹן (3:3); תִּיעוֹק (D. 4:30).

**R. 1.**—The vowel of the preform., being in an open syllable, is generally heightened to ā in the 'Aph'el and 'Ittaph'al. In B. A., however, volatilization generally takes place.

**Note.**—In the *Paest.* *Targums*, tone-long ē is found under the preformative of Qal.

**R. 2.**—Some Stative verbs occasionally appear with forms in ê instead of â. Where this vowel cannot be regarded as a simple substitution for â (below 2), it is due simply to analogy.

**R. 3.**—In the 'Aph'el, forms occur with = under the preform. and D. f. in the first radical.

**R. 4.**—The heightened vowel is not volatilized, when it ceases to be before the tone, as it is in Hebrew.

**R. 5.**—No *separating-vowels* are used in Aramaic.

**R. 6.**—Forms like תִּיעוֹק follow ע"ע analogy.

**Note.**—It must be remembered that some verbs treat ל as a *strong* cons.

2. יִרִין (16:5); בִּיתוֹ (19:2); סִיב (18:1).

Verbs with י for their second radical differ little from verbs with ך; î appears, however, as stem-vowel instead of û, in the Qāl Impf. and Imv., and, occasionally, instead of â, in the Perf.

3. *a.* תִּהֲרֶךְ (24:41); תִּהֲכֹן (19:2); מִהֲרֶךְ (D. 11:22); מִהֲרֶךְ (Ezr. 7:13).

*b.* הִסְקוּ (Dan. 3:22); הִנְסִקָה (Dan. 6:24); הִסֵּק (Dan. 6:24).

3. *a.* Here belong certain syncopated forms of הִלֵּךְ which appear in Impf. and Inf. Qāl. Cf. § 40. 2.

*b.* In B. A., occur a few such forms in Haph'el and Hoph'al of סִלַּק, e. g., הִנְסִקָה for הִסְקָה for הִסִּלְקָה (see §§ 40. 2; 41. 1. *b.* (5); and cf. § 65. 2. *c.*).

## 100. VERBS LAMEDH 'ALEPH (ל"ה [ל"א]).

## TABULAR VIEW.

[Cf. Paradigm I.]

	Heb.	Qāl Onk.	B. A.	Heb.	'Aph'el Onk.	B. A.
Perf.	קָטָה	קָטָא	קָטָא	הִקָּטָה	אֶקָטִי	הִקָּטִי
Impf.	יִקָּטָה	יִקָּטִי	יִקָּטָא	יִקָּטָה	יִקָּטִי	יִהִקָּטָא
Imv.	קָטָה	קָטִי	קָטִי	הִקָּטָה	אֶקָטִי	הִקָּטִי
Inf. abs.	קָטָה	מִיקָטִי	מִקָּטָא	הִקָּטָה	אֶקָטִיָּה	הִקָּטִיָּה
Inf. const.	קָטוּת			הִקָּטוּת		
Part. act.	קָטָה	קָטִי	קָטָה	מִקָּטָה	מִקָּטִי	מִהִקָּטָא
Part. pass.	קָטוּי	קָטִי	קָטָה		מִקָּטִי	

Verbs whose third radical was ך or ך appear in Aramaic as ל"י. As the final ך has disappeared, for the most part, in Qāl Perf. 3d m. sg., and the vowel-letter א (ה) has taken its place, these verbs are called ל"א or ל"ה.

1. a. בָּרָא (1:1); יִקְרִי (2:19); חָזִי (13:14); מִיִּמְנִי (1:14), *but* מִיִּחָזָא (26:28); קָרִי (2:19); גָּלִי (3:5); אִיתְבָּלִי (3:2); מִתְקָרִי (38:9); מִשְׁקִי (29:10); אִשְׁקִי (2:8); אִתְגָּלִי (9:21); מְלִי (40:13).
- b. אִתְבָּנָא (Dan. 7:22); יִבְעָא (Dan. 6:8); בָּנָה<sup>1</sup> (Ezr. 5:11); יִתְבָּנָא (Ezr. 5:15), *but* הִתְבָּלִי (Dan. 3:19); מְנִי (Dan. 2:24); הִיִּתִי (Dan. 5:13).
2. a. הָוִי (2:5) *from* הָוִי, *but* סָנְיָאוּ (7:17); הָוָאִי (N. 5:19) *from* אִיתְלִי, *but* אִיתָא (19:32); יִסְגֹּן (E. 1:10) *from* יִסְנִין (4:24) *from* אִיתְלִי, *but* אִיתְבָּרִיאוּ (2:4); כְּהִיָּא (27:1); הָוָאָה

<sup>1</sup> As pass. Part., is to be distinguished from forms like קָרִי (Ezr. 4:18). The Peil has ך final.

(26:35); תַּחֲוִין (E. 1:16); קִרִּין (E. 2:20); צִלְאָה (4:26); צְרִיא (1:2); הֹות (1:2); הֹות (4:16); סְנִיאָת (6:5); קְנִיאָת (30:1).

b. הֹות (Dan. 7:19); אֲתוֹ (Ezr. 4:12); אֲתַבְרִית (Dan. 7:15); שְׁוִי (Dan. 5:21).

3. a. בְּעִיתָא (19:21); קְנִיתִי (4:1); חֲוִית (20:16); שְׁתִּיתִי (24:46).

b. אֲתַבְרִיתָא (3:19); אֲתַרְעִית (33:10); אֲתַחֲוִיתָא (D. 4:35).

**Remark.**—הֹוִית (Dan. 2:31); חֲוִית (Dan. 2:26); מְנִית (Dan. 3:12).

1. a. When ' would be final, the previous vowel unites with it to form the contract vowel ê or î (from orig. *ay*). This vowel is easily resolved into its elements, however. Cf. VI. 1. b.; §§ 58. sq. The 3d m. sg. of Qāl forms an exception to the general rule, for there ' is entirely lost.

b. In B. A., the Perfects (beyond the Qāl) end in '\_\_\_, but the Imperfects, Imper's and Part's take ê and receive a vowel-letter (א or ה).

2. a. Before *vowel-additions*, ' is rejected, except before א\_\_\_ and ה\_\_\_; but sometimes, in the Targums, א is artificially introduced after, and in order to save, the '. In the 3d f. sg. and 3d m. pl. of the Qāl Perf. (where ' is usually dropped and the vowels contracted to â) א is sometimes found, and, outside the Qāl, it is the usual formation, though the א everywhere disappears before suffixes. Sometimes this א is syncopated and ' final hardened to ה (cf. Heb. אֲבִיר).

b. In B. A., the artificial doubling of ' supplies the place of the א in the 3d f. sg., but in the 3d m. pl. either the *contracted* or the *hardened* form is employed.

3. Before *cons. additions*, ' unites with the stem-vowel ā to form *ay*, which appears as

a. ê, often thinned to î, in the Perf's of active stems.

b. î, sometimes ê, in the Perf's of reflexive stems.

**E.**—In B. A. ' often retains its consonantal power.

4. יִסְךְ (31:49); אִישֶׁת (24:14); חוּא (24:23), *but* חו (29:15); יְהִי (1:6) *for* יְהִי, *but* תְּהוּא (Dan. 2:40).

4. Apocopated forms are not as frequent as in Heb., but *sometimes* appear in the Targums. חוּא has, usually, these forms in the Impf., except before יְ .

5. לְהוּא (Dan. 2:20); לְהוּה (Dan. 4:22); לְהוּן (Dan. 2:43); לְהוּן (Dan. 5:17).

5. In B. A., forms of הוּה occur, in which the prefix י has been exchanged for ל. These forms have no special significance.

6. a. אֲטַעֲנִי (3:13); אֲתִיה (2:22); שִׁיִּצִייה (D. 4:3); מִיכְכָה (23:2); מִצְבִּיה (Dan. 4:32); בְּנִיתָה (Dan. 4:27).  
 b. מְחִינָה (32:8); יִסְגִּנְךְ (28:3); רְמִיתִינוּן (D. 9:17); בְּנִהִי (Ezr.  
 c. שׁוֹיִתְנוּן (31:34); יִמְחוּנְנִי (34:30); מְלוּנִין (26:15). [5:11].

6. a. Before suffixes beginning with a vowel, the cons. force of final י is usually restored.

b. Before suffixes beginning with a cons. it is not affected.

c. An א inserted for third consonant is lost before suffixes. ô often becomes û before suffixes.

## XII. Nouns. (H. §§ 105–133.)

### 105. THE INFLECTION OF NOUNS.

Inflection includes (1) stem-formations (§§ 106–119), (2) cases (§ 121), (3) changes for gender and number (122, 125), state (§§ 123, 125) and suffix (§§ 124, 125).

### 106. NOUNS WITH ONE, ORIGINALLY SHORT, FORMATIVE VOWEL.

1. *a.* כָּרֶם (E. 22:4); כֶּתֶךְ (9:23); צֶפֶר (1:5); לְחַיִּים (14:18).  
*b.* זֶמֶן (D. 16:6); רִיגֵל (33:14); טִיקָם (N. 2:3); אֲבָל<sup>1</sup> (50:11).  
*c.* קִשּׁוּט (24:48); קוֹדֶשׁ (E. 28:36); אֹרֶחַ (24:48).

**Remark.**—אֲבָן (Dan. 2:34); מֶלֶךְ (Dan. 2:10); חֵלֶם (Dan. 4:2).

1. These nouns analogous to *Segholates* in Hebrew, had, originally, one short vowel, which properly stood under the second radical; then *ä* was occasionally heightened through *ĩ* to *ē*; *ĩ* was heightened regularly to *ē* or appeared in *restored* *ä*; *ũ* was heightened to *ō*. Quite as frequently, *ĩ* and *ũ* stood, heightened to *ē* and *ō*, under the first radical and a helping *ä* was inserted.

**R.**—In B. A. the charac. vowel is retained under the first rad. in a number of קָטָל nouns and in חֵלֶם *dream*.

**Note.**—In this class, for convenience, are included nouns having, in the other languages, two short formative vowels, for they have but one, the ultimate, vowel, in Aramaic.

2. עֵץ (L. 22:27); עֵם (12:2); גּוֹב (E. 21:33); חֵיל (E. 32:11); עֵין (E. 28:19); סוֹף (D. 32:20); יֵר (N. 35:17).  
4. יֶרֶכָה (E. 1:5); חוֹכְמָא (E. 28:3); עֵינָא (24:29); קִשְׁתָּא (21:16); גִּינְתָא (2:8) *from* גִּינָא; חֲרֹא (31:27); מִנְחָה (Dan. 2:46); חֲכָמָה (Dan. 2:29).

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<sup>1</sup> = is entirely inconsistent with usage in Ed. Sab., and only occurs rarely.

2. Nouns formed from weak stems are treated as in Hebrew.

4. Feminines are formed by the addition of אַ (originally *at*) to the primary forms.

### 108. NOUNS WITH ONE SHORT AND ONE LONG FORMATIVE VOWEL.

1. שְׁלָם (43:27); יָקָר (3:21); אֵילָה (21:33); תַּחֲוֹת (1:9); זְעִיר (44:20); זָבִין (17:12) and all Qāl pass. Part's m. and f.; תַּחֲוֹם (E. 10:14); יְקוּמָא (7:4).

**Remark.**—עִיבּוּר (27:28); אֵילָן (2:9); עוּבָר (E. 28:32).

1. The first vowel is regularly reduced to Š'wâ. The second is unchangeable.

R.—Nouns with two unchangeable vowels simply retain both in inflection.

### 109. NOUNS WITH ONE LONG AND ONE SHORT FORMATIVE VOWEL.

1. עֵלָם (9:16); נֶפֶק (8:7); קֵאִים (24:13); גָּלִי (4:12).  
עֵלְמָא      נֶפְקָא      קֵימָא      גָּלִיָא

Here belong especially all Qāl act. Part's. The second vowel is volatilized before affixes.

### 110. NOUNS FROM REDUPLICATED STEMS.

1. אֵילָא (D. 14:5); יִבְשָׁתָא (1:9); אֵידְרָא (N. 18:27); צִיפֵר (7:14); אֵילִימָא (E. 4:11); קֵיִמָא<sup>1</sup> (24:62); עֵידָן (E. 4:10); יֵקִיר (E. 4:10); עֵמּוּרָא (E. 13:22); עֵידוּי (3:15); חוּלְקָא (D. 14:27).

Nouns with the second radical reduplicated will be at once understood from Hebrew usage.

2. שְׁפִנְיָנָא (15:9); יִרְקִיקָא (L. 11:18); גּוּלְגּוּלְתָא (E. 16:16); רִבְרִבִּין (12:17).

2. Reduplications like these are less frequent in Onkelos than in the other Targums. Cf. the Hebrew.

<sup>1</sup> i, as a consonant, is often repeated in the Targums.



## 112. NOUNS WITH CONSONANTAL ADDITIONS.

### 1. Nouns with Preformatives.

- a. אִפְשָׁר (4:14); אֶצְבָּצָא (E. 31:18); הִימְנוּ (D. 32:20); יְקוּמָא (7:4).
- b. מְדַבַּח (E. 20:24); מְקַטֵּל (4:15); מְלָלָא (17:22); מְהַלִּיךְ (24:65); מְפָרִישׁ (1:6); all Inf's and Part's with prefixes אֶת and מֵת; מְבוֹעַ (8:12).
- c. תְּפַקִּידָא (E. 24:12); תּוֹתֵב (23:4); שְׁלֵהוּבִית (E. 3:2); Šāph'el Inf's and Part's.

### 2. Nouns with Affirmatives.

- a. בְּרִיל (N. 35:16); נְחָתוּס (40:17); יֻמָּא (1:5).
- b. פּוֹרְקָן (N. 21:30); שׁוּלְטָן (37:8); אוּחְרָן (E. 20:3).
- c. מְלָכוּ (N. 21:30); זָכוּ (15:6); מְצִיעוֹת (1:6).
- d. אוּחְרִי (26:21); שְׂרִיתִי (19:8).
- e. שְׂתִיתִי (1:31); קְרִמָּא<sup>1</sup> (L. 2:12); נוֹכְרָאָה (E. 2:22); קְרִמִּיתָא (11:2).

For the signification of all these formative consonants, see the Hebrew Grammar.

c. The term. נֹת points out abstract ideas, and is given to all Inf's beyond the Qāl, when used to govern a noun or pronoun. All these nouns apocopate the ת when they stand alone.

d. These are feminines without special significance.

e. These are mostly gentilics, patronymics and ordinals.

## 117. NOUNS HAVING MORE THAN THREE RADICALS AND FOREIGN WORDS.

1. אֶרְגֻּאנָא (E. 25:4); שְׁעֻמְגִיָּא (L. 19:19); בּוֹרְסִיָּא (E. 17:16).
2. נַחֲשִׁירְכָן (25:27); קְנִבִּירִי (E. 28:19); קְנִמּוֹן (E. 30:23).

Onkelos has not as many of these as the other Targums.

<sup>1</sup> אִי, instead of יִי, to represent cons. י.

## 118. COMPOUND NOUNS.

אֲמַרְכָּלָא (N. 3:32) *from* כָּל, מֶר and א prost.

לֵא אֵית לֵיָא (2:5) *for* אֵית לֵיָא.

Cf. the Hebrew usage in proper names.

## 121. THE FORMATION OF CASES.

1. אֲבוּיָא (24:23); אַחוּךְ (4:11); עֲבָרְוֵי (40:20).
2. אֲבִימֶלְךְ (20:14); אַחוּהִי (4:8); בְּעֶלְיָךְ (3:16); אִימְתָנִי (14:5).
3. אֲרַעָא (1:1); יִקְטֹלֵנִי (20:11); רִדְפֵנִין (14:15); עִידֵינִיכִי (3:16); תִּמְן (2:8).

1. The *nominative* ending *u* has been almost lost (but אִיתו *wife* remains) in Aramaic, except in union with other words. Examples of it appear in a few nouns before suffixes, and it is used regularly in the plural before the suffix of the 3d m. sg. For its use in the first part of proper names, cf. the Heb.

2. The old *genitive* ending *i* appears in proper names from the Heb., in the endings of certain suffixes and before the suffix יָךְ, and in a few particles.

3. The *accusative* ending *a*, coinciding with the nominal stem, appears in אֲ- of the emphatic state (§ 123. 3) and before most affixes (appearing as -, -, -, -, §§ 122-131).

## 122. AFFIXES FOR GENDER AND NUMBER.

1. רִמְשׁ (1:6); קִדְמוּתָהּ (24:27); אֵיתָת (11:29); קִנְאָה (N. 5:14); רִיגְלִין (L. 11:42); עִיזְקִין (E. 25:12); אֲצִוְתָהוֹן (E. 12:34).

1. The principles of Heb. inflection have their full application here, except that תִּ- is never obscured to וִת and י takes the place of ם and ת in the absolute plural, while there are only relics of a dual (עִינִים of Ed. Sab., like אֱלֹהִים, is a Hebraism).

**Note.**—The ending ' becomes 'סָ in the fem.

123. THE STATES OF NOUNS.

1. טַב (1:4); חֵיל (Dan. 3:20); עֵין (E. 28:19); מְצִיעוֹת (1:6); דְּמוֹ (E. 20:2).
2. יוֹמִי (27:41); יוֹמִין (4:3); בְּנֵת (6:2); בְּנָן (5:4).
3. יוֹם (1:5); יוֹמָא (5:1); בִּרְתָא (Ezr. 6:2); יוֹמָיא (D. 4:32).

1. As in Hebrew, the absolute singular of masculines is identical with the construct, or is formed from it by a separation of the contracted vowel into its elements. In feminines, the ת is apocopated and the preceding vowel heightened, if not already long.

2. The absolute plural masculine consists of a reduplicated genitive *i* and the indefinite ending *n*. To form it, the stem ending - (in ê) is rejected from the construct state. The feminine exchanges ת for the indef. ן. In both states of the feminine, - is frequently found in Onkelos for the regular - (II. a.).

3. Aramaic differs from Hebrew in having an *emphatic* state, formed by the addition of the definite ending אַ- to the construct. This state takes the place of the Heb. article, but is often used, in the Targums, without definite force (§ 142. 1.). For this reason, nouns having an absolute state are somewhat rare.

## 124. NOUNS WITH SUFFIXES.

Masculine Singular				Masculine Plural		
Hebrew	Onkelos	B. A.	Heb.	Onkelos	B. A.	
Abs. סוּם	עִין	עִין	יָם	עִינִין	עִינִין	
Const. סוּם	עִין	עִין	יָם	עִינִי	עִינִי	
Emph. —	עִינָא	עִינָא	—	עִינָא	עִינָא	
Sg. 1 e. י	עִינִי	י	י	עִינִי	י	
2m. ך	עִינְךָ	ך	יך	עִינְךָ	ך	
2f. ך	עִינְךָ	—	יך	עִינְכִי <sup>2</sup>	—	
3m. ו	עִינֵיהָ	ה	יו	עִינֵיהָ <sup>3</sup>	יָהּ	
3f. ה	עִינֵהָ	ה	יָהּ	עִינֵהָ	ה	Q.
Pl. 1 e. נו	עִינָנָא	נָא	נו	עִינָנָא	נָא	Q.
2m. כּם	עִינְכוּן	כּם (כּם)	יכּם	עִינְכוּן	יכּם	
2f. כּן	עִינְכִין	—	יכּן	עִינְכִין	—	
3m. ס	עִינְהוּן	הוּן (הם)	יָהֶם	עִינְהוּן	יָהֶם	
3f. ו	עִינְהִין	הִין Q. <sup>1</sup>	יָהֶן	עִינְהִין	יָהֶן	Q.

2. a. עִינְקָא (E. 28:18); עִינְקָתָךְ (38:18); עִינְקָתִּיהָ (41:42);  
חֲכִמְתְּכוּן (D. 4:6).  
b. עִינְקָן (E. 25:12); עִינְקָתָא (E. 26:15); עִינְקָתָא (E. 25:14);  
עִינְקָתְהוּן (E. 26:29).

1. a. Masculine nouns in the singular take the original stem-endings *a* (as עִינָא, עִינָה) and *i*.

b. In the plural, original *y* is retained before suffixes of 1 e. sg. and 2 f. sg., is contracted to *y* before grave suffixes, and loses

<sup>1</sup> Q-rè. <sup>2</sup> From עִינְכִי. <sup>3</sup> Outside of these dialects, ה is elided, giving יָהּ.

י before all other suffixes. The original nom. ending *u* is inserted between the stem-ending *a* and suffix יְהִי.

**Note 1.**—Contractions of יְהִי to הִי, אֵלְהִי to הֵלְהִי, הִי( ) to הִי take place.

**Note 2.**—In B. A., the י (in יַעַן and similar words) is easily resolved, before affixes, into יָ.

2. The suffixes are affixed similarly to the construct state of feminine nouns, with the volatilization of the ultimate vowel of the singular before additions beginning with a vowel. The ultimate vowel of the plural is unchangeable. Plurals never have the masculine const. ending, as in Hebrew.

**Note.**—The suffixes to plural masculines and to both singular and plural feminines differ from those of the singular masculine only when the termination has changed from vowel to consonant, or the reverse. For the same reason, אֵל and אִלָּה (though masc.) take the suffixes יְהִי, הִי and הָא because, before suffixes, these nouns have the old case-ending *u*. In אֲבִינִי, Hebrew analogy has been followed.

## 125. STEM-CHANGES IN THE INFLECTION OF NOUNS.

1. עִילָנָה (D. 20:49); עִילָנָא (3:3); עִילָנִי (2:5).
2. *a.* צֶפֶר (1:5); רִיגֵל (33:14); רִיגֵלָךְ (E. 3:5); קוֹדֶשֶׁיָא (E. 26:33).  
*b.* אָפָה (24:47); אִפִּין (32:30); עֵם (12:2); עֲמִמִּין (25:13).  
*c.* See § 124. 1.  
*d.* יֵד (N. 35:17); יֶדְךָ (4:11); יֶדְכוֹן (9:2); יְדוּהִי (27:33).

**Remark.**—לִבְבָךְ (Dan. 2:30); כִּנְפָא (D. 23:1); יֶרְכָא (24:9); כְּתָפָא (N. 7:9).

3. *a.* כְּהִין (L. 21:9); כְּהֵנָא (L. 1:7); כְּהִין (E. 19:6); כְּהֵנִיָא (L. 1:5); כְּהִנּוּהִי (Ezr. 7:13).  
*b.* רַעִי (4:2); אֲסִיָא (E. 21:19); אֲסָךְ (E. 15:26); גִּרִי (27:9); גִּרִי (27:16); רַעִיָא (E. 2:17); רַעֵן (37:16) for רַעֵן; סְנֵאִיהוֹן רַעֵן (22:17).
4. מִצְרִי (E. 2:11); מִצְרָאָה (39:1); מִצְרָאִי (41:55).

<sup>1</sup> In B. A. the forms קִטָּה, קִטָּא are assumed ■ 100. 1. b.).

Masculine nouns may best be classified according to the value of the ultimate vowel, since the penult. vowel, if there is one, is unchangeable. There are four classes :—

1. Nouns which have an unchangeable ultima. There are no changes in inflection<sup>1</sup> (§ 124. 1.).

2. Nouns which either originally had one short stem-vowel, or, by volatilization, have assumed that form in Aramaic. In the original monosyllables, the ultimate takes the char. vowel in the Abs., but a helping vowel is occasionally found, giving in Onkelos (chiefly) nouns קָטַל, קָטַל; in B. A. nouns קָטַל. These changes occur :—

a. In strong stems, all endings are affixed to the original קָטַל, קָטַל, קָטַל, the Š'wâ being vocalic before plural affixes.

R.—Original dissyllables properly retain vocal Š'wa before sing. affixes, and this rule is observed in B. A. In the Targums, however, with some wavering, there is perhaps a preponderance of examples (shown by Daghes-lene in Lamedh aspirates) which violate the rule and follow *Segholate* law. For this reason, the two stems have been included under one class.

b. In פ"פ and ע"ע stems, the second radical is doubled before affixes. Some ע"ע forms follow the usage in *strong* stems.

c. In י"י and י"י stems, י and י— suffer no change in Onkelos. B. A. prefers י in the stem to י ( § 124. 1. N. 2.).

d. In נ"ל stems, the stem-vowel is volatilized except before grave suffixes in the singular.

3. a. Nouns with changeable ultima. The latter is volatilized before all affixes except the grave suffixes in the singular, where it is restored to avoid two vocal Š'wâs.

b. The same, from stems נ"ל. Here the third radical may appear as a consonant before singular affixes, with the exceptions named in a. In the plural, קָטַל often becomes קָטַל; in the absolute י is treated in two ways before י

<sup>1</sup> But = may be used for = (II. a.).

(1) in Onkelos — is heightened and ' lost.

(2) in B. A., ' is retained and helping — is inserted.

**Note.**—Final ' is frequently lost from א"ל stems. (Cf. § 125. 2. d.).

4. Gentilics, patronymics and ordinals in ' . The third radical appears as the consonant א before affixes. The emphatic ending plural has been lost.

### 131. FEMININES.

[Cf. Paradigm M.]

1. עִבְדָּא (E. 31:14); עִבְדָּתָא (E. 31:15); יִרְעֵן (E. 26:1); יִרְעָתָא (E. 26:6).
2. תְּכִלָּא (E. 25:4); בְּקָעָת (D. 34:3); בְּקָעֵן (D. 11:11); בְּקָעָתָא (11:2); תְּכִלָּתָא (E. 28:28); מְנַחְתָּא (L. 2:1).
3. *a.* אֲרַמְלָא (38:11); יְבִשְׁתָּא (1:9); אֲרַמְלֵן (E. 22:23).  
*b.* עֲדִיָּא (L. 13:2); עֲדִיתָא (L. 13:6); אֲתֵן (24:63); אֲתִין (30:38); מְלִיאָתָא (24:11); רַעוּתִי (13:8).
4. נּוֹכְרָאָה (E. 2:22); מְצִרִיתָא (16:1); נּוֹכְרָאֵן (31:15); מְצִרִיתָא (E. 1:19).

**Remarks.**—*a.* אֲמָא (D. 23:18); סִיפְתָּא (E. 26:4); סִפּוֹן (L. 5:4); אֲמַהֲתִיָּה (20:17).

*b.* מִשְׁרִית (N. 10:25); מִשְׁרִיתָא (32:8); מִשְׁרִין (32:7); מִשְׁרִיתָא (N. 10:25).

*c.* דְּמוֹ (E. 20:4); דְּמוּת (D. 4:16); זְכוּתָא (D. 6:25); אֲצוּתָךְ (E. 7:28).

Feminine nouns may best be classified according to the number of consonants in the ultima, since the vowel of the same is always changeable. There are four classes:—

1. Nouns whose ultima begins with a single consonant, preceded by a vowel. This consonant must close the preceding syllable before light affixes in the sing. There are no further changes.

2. Segholate formations, in which the ultimate vowel is volatilized before light affixes in the sing. Sometimes the characteristic vowel is thrown forward, giving forms as in 1.

3. Nouns whose ultima opens with a second consonant having vocal Š'wâ. The latter must give place to a full vowel before all affixes in the sing. We divide into

a. Nouns from strong stems.

b. Nouns from stems "ל, in which ' is treated as in masculines or becomes ך.

4. Gentilics, etc. Cf. §§ 125. 4; 122. N. In all forms with affixes, ' is restored. Of the *feminine* there is an emphatic state plural.

**Remarks.**—a. A few nouns ending in נ exchange נ for ך in the plural and a few for ה. This is the return of an older ending. Cf. אֶתְּא, אֶתְּו.

b. Feminines in ' treat ' as a consonant. In the plural, two Š'wâs sometimes give place to a full vowel. Cf. § 90, Foot-note.

c. Feminines in ך restore ך in the plural. Cf. אֶבְרָך (12:1) with אֶבְרָךְ (15:15).



132. ANOMALOUS NOUNS.

As a supplement to the last sections, the following comparison of unusual forms may be found useful.

Onkelos	אב	אבא	אבהתא	אבוין	אבהתהון
Bible		אבי	אבהתי	אבוהי	אבהתנא
O.	אחא	אחי	אחוך	אחך	אחוהי
B.				אחך	
O.	אריא	אריה	אריותא	אריון	אריותהון
O.	איתו <sup>1</sup>	איתתא	איתתא	נשין	נשיא
B.					נשיהון
O.	בית	ביתא	ביתיה	בתין	ביתין
B.	בית	ביתא	ביתה		בתיכון
O.	בר	ברי	ברנא	בנין	בני
B.	בר	ברה		בני	בניהון
O.	ברת	ברתא	ברתך	בנן	בנתי
O.	חיל (B. חיל)	חילא		חיליא	חיליהון
O.	ליליא	(B. ליליא)		לילון	
O.				מיין	מימיהון
O.	עין	עינא	עינן	עינן	עיני
			and	עינן	
B.	עין			עינן	עיני
O.	קרי	קריית	קרתייה	קרין	קרניהי
O.	ריש	רישא	רישי	רישין	רישי
B.	ראש	ראשה	ראשהון	ראשין	ראשיהם
O.	שנא	שנת	שתא	שגין	שגני
B.		שנת		שגין	
O.	שום	שומיה	שומהון	שמהת	שמהתהון
B.	שם	שמה		שמהת	שמהתהם

<sup>1</sup> נשיא appears in the Jerusalem Targum.

## 133. SPECIAL REMARKS ON NUMERALS.

[Cf. Paradigm N.]

1. שֵׁת מָאָה וְתִרְתָּא עֲשָׂרִי שְׁנִין (5:6); שֵׁת מָאָה וְחֲמִישׁ שְׁנִין (5:8); שִׁיתָּת עֲשָׂר אֲלָפִין שְׁבַע מָאָה וְחֲמִשִּׁין סִלְעִין (N. 31:32); חֲמִישׁ עֲשָׂר סִלְעִין (N. 31:52); מָאָתָן (32:14); מָאָתָא (L. 27:7); וּבְחֲמִישָׁתָּ עֲשָׂרָה יוֹמָא (L. 23:6).

1. All Cardinals up to nineteen have both a masculine and a feminine form, but some liberty is taken, in joining the units to the tens, in regard to the gender and state of both elements. Cardinals over nineteen need no remark. In מָאָתָן is seen the relic of a dual.

For the nominal stems, cf. § 106, etc.; for the Syntax, § 144. For the ordinals up to ten, see § 112. 2. *e*. Above ten, cardinals are used for ordinals.

## XIII. Separate Particles. (H. §§ 134-137).

## 135. PREPOSITIONS.

[Cf. Paradigm O.]

1. לִיָּה (3:15); לָהּ (Dan. 2:16); מִיָּנָה (3:19); כִּנָּה (Dan. 2:42); עִלְיוֹהִי (4:16; Dan. 3:28); עִלְיוֹהִי (28:13); עִלְיוֹךְ (27:37).

Prepositions are used with suffixes as in Hebrew. In Onkelos a lengthened form of עַל is often employed.

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SYNTAX.

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**Note.**—Aramaic Syntax is, in general, like the Hebrew. The chief variations are given in the following principles.

## XIV. Syntax of the Verb.

### 138. THE PERFECT.

The *Perfect* expresses completed action, as in Hebrew. For its special uses, see the Hebrew Grammars.

1. תִּקְלָתָא *thou hast been weighed* (Dan. 5:27);  
 דִּי רִשִׁים *which was written* (Dan. 5:25);  
 מִן־דִּי קָרִי *when...had been read* (Ezr. 4:23).

1. In B. A. the P<sup>al</sup> stem is used as a passive to the Qāl Perfect (cf. §§ 58. 2. b.; 65. 2. a.).

### 139. THE IMPERFECT.

- Dan. 4:2: *A dream I saw* (Perf.) *and it frightened me* (Impf.).  
 Dan. 6:20: *The king arose* (Impf.)...*and in haste went* (Perf.), etc.

Biblical Aramaic occasionally uses the Impf. in narration where it can hardly be distinguished in meaning from the Perf.

There is no Waw *conversive* in Aramaic and there are no special forms for Cohortative and Jussive.

### 140. THE INFINITIVE.

1. לֹא עֵידִין לְמִכְנֶשׁ בְּעִיר *It is not time to collect cattle* (29:7);  
 דִּי יִקְרֹן וּפְשָׁרָה לְהוֹדַעְתָּנִי *that they may read...and make known its meaning to me* (Dan. 5:15);
2. מִמֵּת תָּמוּת (2:17); וְנִפְק מִיֶּפֶק וְתֵאִיב (8:7).
3. דְּעֵתִידִין לְמִיֶּפֶק מִן אַחֹר *which will proceed from thy brother* (4:10).

1. The use of ל with the Infinitive, denoting purpose, is very frequent in Aramaic.

2. In Onkelos, the Inf. is used before finite verbs to *intensify* their meaning. After the same it *may* denote continued action, but this idea is oftener expressed by the *Participle*.

3. In the Targums, the Inf. with ל may take before it the verbal adjective עתיד (עתיד) *prepared, appointed*, as an auxiliary—*will, or is about to*.

### 141. THE PARTICIPLE.

1. לא ידע my master *does not know* (39:8);  
 נפקו... וכתבו *came forth... and they were writing* (Dan. 5:5);
2. ידעת thou *knowest* (30:26); ידעתין ye (f.) *know* (31:6).
3. אם כדן הוה אמר *if he said thus* (31:8);  
 די להון... יהבין להון טעמא *that might be... giving account to them* (Dan. 6:3).
4. לילי נטר a night *to be kept* (E. 12:42);  
 מהימן *trustworthy* (Dan. 2:45).

It is to be noted

1. That the *Participle* is often used, with a subject noun or pronoun, to express continuance in present or past time. Cf. its use for the Inf. after a finite verb (§ 140.).

2. In the Targums, fragments of the subject pronouns, if of the 2d or 1st person, may be *affixed* to either participle. **This mode of inflection is not found in the Bible** (see § 72.).

3. That its use with the Perf. and Impf. of הוא is very frequent, and it carries its own peculiar meaning into the combination.

4. The passive Part. is used, as in Hebrew, for the Latin Part. in *-ndus*.

## XV. Syntax of the Noun.

### 142. STATES OF NOUNS.

1. אֶרְעָא (1:1); שְׁמִיָּא (1:8); רְקִיעָא (1:6); רְקִיעַ ש' (1:20).
2. *a.* קְרָא יִמְמִי (1:10); לְעִידִין דְּנִפְקִין וְגו' (24:11).
- b.* מְלָכָא דְעַמְמִי (14:9); כְּסוּת דִּיקְר (20:16).
3. *a.* לְבוּשִׁין דִּיקְר (3:21); בְּעִירָא דְאַבוּכִין (31:9).
- b.* אֱלֹהִיָּה דְאַכָּא (31:5); רַבְהוֹן ד' (4:20).
4. וְרוּחַ דִּי רַבִּיעִיא (Dan. 3:25).

1. The *Emphatic* state was originally used in Aramaic like a noun with the definite article in Hebrew, and while, in the Targums, many nouns are found in this state, which are used without idea of definiteness (see § 123. 3), **its use in B. A. is limited to cases where Hebrew would allow the article.** As in Hebrew, a noun made definite in other ways must not be in the emphatic state.

2. *a.* In the Targums, even in Onkelos, the *construct* state is occasionally used for the emphatic.

*b.* Sometimes the construct is used for the *absolute*.

3. *a.* In Aramaic, the *genitive* relation is quite often pointed out by the inseparable sign of relation ך. This occurs where it is desired to indicate to the eye the *definite* (or *indefinite*) character of the first of related nouns and is a sign of syntactical decay.

*b.* A *pleonastic* suffix, agreeing in person, gender and number with the second noun, is occasionally used after the first.

4. In B. A. ך has assumed the separable form ךֿ and is very often preceded by a pleonastic suffix.

## 143. THE NOUN AS OBJECT OF A VERB.

בְּרַךְ לְאֵלֶּה שְׁמֵיָא (Dan. 2:19); אֲנָא מְפִישׁ לָךְ וּמִסְגִּי לָךְ (48:4).

The indication of the direct object by ל, found in the Targums (occasionally in Onkelos) is frequent in the Biblical idiom.

## 144. NUMERALS.

עֲרֵבְעִין יָמִין (7:12); תַּמְנֵי מָאָה וְתִשְׁעִין וְחֲמִשׁ שָׁנִין (5:17); יוֹמִין תַּלְתִּין (Dan. 6:8).

1. *a.* The *Cardinals* above *one* (which is an adj. and used attributively) take the noun in the *plural* and, while they may *follow* the same, usually *precede* it in the absolute state. In combinations of *tens* and higher numbers, the *higher* are expressed first, and the noun only *once*, at the close of the whole.

*b.* In B. A., the use of *Cardinals* as adjectives after the noun is more frequent than the opposite construction.

**Note.**—A comparison of the Hebrew and the Aramaic of Gen. V. will reveal several interesting facts in regard to numerals.



## XVI. Syntax of the Pronoun.

### 145. PERSONAL PRONOUNS.

1. *a.* שִׁיקְצָא הוּא לְכוֹן (L. 11:23); דִּי-הִיא שְׁנַת-שֵׁת (Ezr. 6:15).  
*b.* בְּה זְמָנָא (Dan. 3:7); 'עֲלוּהִי עַל-א' (Ezr. 4:11).

**Remark.**—רְתִיתָא אַחִיר לְהוֹן לְעַמְמִיא (Hos. 13:1).

1. Deserving of special mention is the employment of the *personal* pronouns to emphasize another noun or pronoun. This is done

*a.* With the pronoun in its separate form.

*b.* In B. A., with a pronominal suffix between a preposition and the emphatic state which it governs.

**Note.**—In the Targums, בְּה זְמָנָא would be בְּזִמְנָא הַהוּא.

**Remark.**—In the later Targums, pleonastic suffixes are occasionally inserted between a verb and the direct object which it governs.

**Note.**—For pleonastic suffixes, standing for a genitive which follows with דִּי (דִּי), see § 142. 3. *b.*; 4.

### 146. DEMONSTRATIVE PRONOUNS.

1. הָדָא זְמָנָא (2:23); דִּנְהָ בְּנִינָא (Ezr. 5:4); בֵּית-אֱלֹהָא דִּךְ (Ezr. 5:17).

*Demonstrative* pronouns (including הוּא and הִיא when used demonstratively) *may* be used before the noun to which they belong, unless there is another modifying word.

**Note.**—In the Targums, these pronouns, in their character of *adjectives*, sometimes differ in gender from their noun.

## XVII. The Sentence.

### 147. SUMMARY.

For the *kinds* of sentences, as well as the relations of subject and predicate in sentences, cf. the Hebrew.

As there is no Wāw *conversive* in Aramaic, the *absolute* present is usually the point of time from which the completeness or incompleteness of action expressed by the tenses is to be reckoned ; but the context may indicate that a *different* present is in the writer's mind.

## Explanation of Signs

### USED IN THE TRANSLATION.

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1. *Parentheses* ( ) enclose words for which there is no equivalent in the Aramaic.
  2. *Brackets* [ ] enclose words which are in the Aramaic, but are not to be rendered into English.
  3. )( stands for ܐܝܢ, the sign of the definite object.
  4. The *Hyphen* (-) connects those English words which, in Aramaic, form a single word.
  5. The sign of Addition (+) stands for Măqqēph.
  6. Words printed in *Italics* render the Emphatic state.
  7. The *Asterisk* stands for 'Athnāh; the *Dagger*, for S'ghōltā; the *Period*, for Sôph Pāšûq preceded by Sîllûq.

# Word-for-Word Translation<sup>1</sup>

OF

## GENESIS I.

### TARGUM OF ONKELOS.

1. In-beginning created (the) Lord\* )( *the-heavens* and- )( *the-earth*.
2. And-*the-earth* was desolate and-empty ; and-*darkness* (was) (Ed. Sab. separated *for* extended) upon + (the)-faces-of *the-abyss*\* ; and-*the-wind* from+before+(the) Lord (was) blowing upon+ (the)-faces-of *the-waters*.
3. And-said (the) Lord, Let-be+*light*\* ; and-was+*light*.
4. And-saw (the) Lord )( +*the-light* that + good\* ; and-caused-to-divide (the) Lord between *the-light* and-between *the-darkness*.
5. And-called (the) Lord to-*the-light* day, and-to-*the-darkness* called-(he) *night*\* ; and-was+evening, and-was+morning, day (Ed. Sab. day) one.
6. And-said (the) Lord, Let-be *the-expanse* in-(the)-midst-of *the-waters*\* ; and-let-(it)-be dividing between *the-waters* to-*the-waters*.
7. And-made (the) Lord )( + *the-expanse*†, and-caused-to-divide between *the-waters* which<sup>2</sup> (were) from-under to-*the-expanse* and-between *the-waters* which (were) from-upon to-*the-expanse*\* ; and-(it)-was+so.
8. And-called (the) Lord to-*the-expanse* *heavens*\* ; and-(it)-was+ +evening, and-(it)-was + morning, day second.
9. And-said (the) Lord, Let-be-collected *the-waters* from-under *the-heavens* to-place (Ed. Sab. *place*) one, and-let-be-seen *the-dry-(land)*\* ; and-(it)-was+so.
10. And-called (the) Lord to-*the-dry-(land)* *earth* and-to-(the)-house-of+(the)-collection-of *the-waters* called-(he) seas\* ; and-saw (the) Lord that+good.

<sup>1</sup> This translation was made by Dr. Burnham from the text of Walton. The writer has inserted in parentheses the variations of Ed. Sab. wherever they affect the translation ; but it has been thought best to retain the rendering from Walton, since the *Reading-Book* was based upon that text.

<sup>2</sup> ך is never found in Ed. Sab. which exhibits invariably ך.

11. And-said (the) Lord, Let-cause-to-spring-forth *the-earth grass, herb* which-(the)-son-of+seed-his (or, the son of whose seed) (is) sown, tree-of fruits making fruits to-kind-his which (the)-son-of+seed-his+in-him (is) upon+*the-earth*\*; and-(it)-was+so.
12. And-caused-to-come-forth *the-earth grass, herb* which-(the)-son-of+seed-his (is) sown to-kinds-his, and-tree making+fruits which-(the)-son-of+seed-his (is) in-him to-kinds-his\*; and-saw (the) Lord that+good.
13. And-(it)-was+evening, and-(it)-was+morning, day third.
14. And-said (the) Lord, Let-be luminaries in-*the-expanse of-the-heavens*, to-cause-to-divide between *the-day* and-between *the-night*\*; and-let-them-be for-signs, and-for-seasons, and-for-numbering+with-them days and-years.
15. And-let-them-be for-luminaries in-*the-expanse of-the-heavens* to cause-light upon+*the-earth*\*; and-(it)-was+so.
16. And-made (the) Lord )( +(the)-two *the-luminaries the-great*\*; )( +*the-luminary the-great* to-rule in-*the-day*; and-)( +*the-luminary the-small* to-rule in-*the-night*, and-)( *the-stars*.
17. And-gave )( -them (the) Lord in-*the-expanse of-the-heavens*\*, to-cause-light upon+*the-earth*.
18. And-to-rule in-*the-day* and-in-*the-night*, and-to-cause-to-divide between *the-light* and-between *the-darkness*\*; and-saw (the) Lord that+good.
19. And-(it)-was+evening, and-(it)-was+morning, day fourth.
20. And-said (the) Lord, Let-swarm *the-waters* swarm(s), *the-soul the-living*\*; and-(with)-*the-fowl* which-(shall-be)-flying (Ed. Sab. let-fly) upon+*the-earth* upon+(the)-faces-of *the-expanse of-the heavens* (Ed. Sab. *expanse-of the-heavens*).
21. And-created (the) Lord )( +*the-sea-monsters the-great*\*; and-)( all+*the-soul(s) the-living* which-(were)-swarming, which caused-to-swarm *the-waters* to-kinds-their; and-)( all+*the-fowl(s)* which-(are)-flying to-kinds-his; and-saw (the) Lord that+good.
22. And-blessed )( -them (the) Lord, to-say (or, saying)\*, Increase

and-multiply, and-fill )( + *the-waters in-the-seas*, and-*the-fowl* let-multiply in-*the-earth*.

23. And-(it)-was+evening, and-(it)-was+morning, day fifth.

24. And-said (the) Lord, Let-cause-to-come-forth *the-earth the-soul the-living* to-kind-her, cattle, and-creeper, and-beast-of *the-earth* to-kind-her\*; and-(it)-was+so.

25. And-made (the) Lord )( + (the)-beast-of *the-earth* to-kind-her, and )( + *the-cattle* to-kind-her, and-)( all+*the-creeper(s)* of-*the-earth* to-kinds-his\*; and-saw (the) Lord that+good.

26. And-said (the) Lord, Let-us-makeman in-image-our, according-to-likeness-our\*; and-let-(them)-rule in-(the)-fishes-of *the-sea*, and-in-*the-fowl of-the-heavens*, and-in-*the-cattle*, and-in-all + *the-earth*, and-in-all+*the-creeper(s)* which-(are)-creeping upon + *the-earth*.

27. And-created (the) Lord )( + man in-image-his; in-*the-image* of-(the) Lord (Ed. Sab. in-(the)-image-of God) created-(he) )( -him\*; male and-female created-(he) )( -them.

28. And-blessed )( -them [(the) Lord]; and-said to-them (the) Lord, Increase, and-multiply, and-fill )( + *the-earth*, and-become-strong upon-her\*; and-rule in-(the)-fishes-of *the-sea*, and-in-*the-fowl* of-*the-heavens*, and-in-all+*the-beast(s)* which-(are)-creeping upon + *the-earth*.

29. And-said (the) Lord, Behold! I-have-given to-you )( + all + *the-herb(s)* which-(the)-son-of + seed-his (is) sown, which (are) upon+(the)-faces-of all + *the-earth*, and-)( + all + *the-tree(s)* which + in-him (are) (the)-fruits-of *the-tree* which-(the)-son-of+seed-his (is) sown\*; to-you (it, Ed. Sab. they)-shall-be for-food.

30. And-to-all + (the)-beast(s)-of *the-earth*, and-to-all + *the-fowls* of-*the-heavens*, and-to-every-thing which-(is)-creeping upon + *the-earth* which-in-him *the-soul the-living*, (I have given) )( + all + (the)-greenness-of *the-herb* for-food\*; and-(it)-was + so.

31. And-saw (the) Lord )( + all + which (he)-had-made, and-behold! right to-one\*; and-(it)-was + evening, and-(it)-was + morning, day sixth.

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